# THE IMAGE OF NATVRE AND GRACE,

conteynyng the whole courſe, and condition of mans eſtate written by

*Richard Caundiſhe.*

¶ *Sub laudibus naturæ, latent inimici gratiæ.*

The enemies of Grace, do lurke vnder the prayſe of Nature.

AVGVSTINE.

¶ Seene and allowed.

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# To all that throughe ſimplicitie of conſcience, and lacke of true knowledge, embrace the doctrine of the Papiſtes, *Richard Caundiſhe* wiſheth the ſpirite of true vnderſtandyng.

SEyng the dignitie, & excellency of euetye knowledge ſtandeth in the wooꝛthynes of the ſubiect, oꝛ matter whereof it entreateth: therfoꝛe is this knowledge woꝛthy all reuerẽce, which betwen your vnfrendly abuſers, and vs your vncredited frends, is ſo diuerſlie handled with contrary iudgemente: becauſe the ſubiect oꝛ matter thereof, is our iuſtification, & reconciliation into the fauour of God agayn. But alas, thoughe the knowledge be ſure, and can not be changed, ſeyng

yng there can be but one truth, yet to the searche of the same our wayes doe so differre, that the one beyng settled, the other is subdued. Whereof briefly to examine the principall passages: can not be vnworthy of diligent trauell. The matter is weighty: for therein consisteth the glorye of God, and saluatiō of our selues: Enquire of your teachers, from whence they would haue you to seeke for the truth: if they say frō them selues: you are not so simple to thinke them sufficiēt to direct your fayth: you will looke at theyr handes for some further authorities: if they say from the fathers: yet try or you trust thē, for feare they deceyue you. The fathers are many, theyr reasons are diuers, they felt theyr infirmities: their writynges do smell

of

of it: wherfore vpon theyr opinions onely, to repose the iudgement of the truth it can not bee possible: to great is the diuersitie of theyr seuerall assertions: though great were theyr giftes, and they worthy reuerence, yet ech felt hys lacke: whiche sometymes appeared in dissentyng from hym selfe, by latter reuokynges of former opinions: by earnest reprouynges of other their fellowes. Hierome writyng vpon this place of the 23. of Mathew, where Christ charged the Scribes, and Pharisies with ỳ innocent bloud, that was shed from Abell vnto Zacharye the sonne of Barachye: affirmeth that some of the Fathers dyd thinke it was Zacharye the father of Iohn Baptist: Touching the credite of whose opinion hee

Hierome. Matth. 23. thus writeth. *Hoc quia ex ſacris literis authoritatem nõ habet, eadem facilitate refellitur, qua probatur.* Seyng this ſayth hee, hath no authoritie oute of the Scriptures, it maye as eaſely be denyed, as affirmed. Here by it appeareth, what authoritie this father hym ſelfe attributed to the fathers, where they bryng any thing not warranted by the Scriptures of God: & touchyng the authority of the fathers, thus

Aug. ad Vincent. epiſtola 48. writeth Auguſtine. *Noli ergo frater cõtra diuina tam multa, tam clara, tam indubitata teſtimonia, colligere velle calumnias ex Epiſcoporum ſcriptis, ſiue noſtrorum, ſiue Hilarij: primò quia hoc genus literarum ab authoritate canonis diſtinguendum eſt. Nõ enim ſic leguntur, tanquam ita ex eis teſtimonium proferatur, vt contrà ſentire non liceat, ſic vbi fortè aliter ſenſerint, quàm veritas poſtulat. &c.* Broother ſeeke not agaynſt ſo many, ſo clere and

and ſo aſſured teſtimonies of the ſcriptures, to gather wrāglyng mat ters out of the Biſhops writynges, whether it bee out of myne, or out of Hilaries: firſt becauſe this kind of writyngs, is to be deuided from the authoritie of the Canon: for they are not ſo read, as thogh it wer not lawful to thinke cōtrary to the teſtimonies gathered out of them, where they happe to meane otherwiſe, thē the truth requireth. **Thus you ſee within what limites, or bounds the good fathers enclo= ſed the authozitie of theyr owne wzitynges, ſubmittyng them ſel= ues alwayes to the iudgement of the Scriptures. Agayne the** ſame Auguſtine **diſputyng with** Hierome **aboute Paules repzo= uyng of Peter, mentioned in the ſeconde to the Galathians, doth appeale from the authozitie of the fathers, which** Hierome al=

ledged vnto the Scriptures. Thus you see the fathers condēned all doctrine, not confirmed by the Scriptures: And I dare boldly affirme it, that your teachers themselues, on whom ye repose you (if they be well awaked) will not so aduaunce the fathers that in them alone you should repose the directiō of your fayth: if that be theyr meanyng, they do but decepue you, & deale nothyng playnely. The fathers dissented, howe should they then direct you? some held open errours whiche they must nedes cōdemne: will they haue you beleue with Origene that onely the father knoweth hym selfe, and that the sonne knoweth not the father, neither the holy ghost the sonne, neither ỳ angels the holy ghost? with whiche errour they

well

well know that Origene is charged: wil they haue you with that good father beleue, that al men shalbe saued, and leaue no subiect matter for the triumph of Gods iustice? They dare not so teache you: will they haue you with Irenæus, Victorius, Papias, Lactantius, Methodius, and many other of the excellent learned fathers subscribe to the heresie of ỳ Millinaries? I know they will deny it: Will they haue you with Augustin diffinitiuely iudge all infãtes dying without baptisme to be dãned, & that the Sacrament should be ministred to infantes? They wil neuer alow both: wil they haue you with Cyprian, new christen all such heretickes, as were baptised out of the Churche, if afterwardes they be conuerted? They do not so teach you:

you: will they haue you with Hierome condemne all seconde mariages, for whoredom? What soeuer they thincke, they dare not affirm it: will they haue you with Denice at the buriall of the dead, to annoynt the corses with oyle? Them selues do not vse it: will they haue you to follow the example of Benet, who commaunded the Sacrament to be put into the mouthe of a dead Nunne? They will not confesse it. And to conclude, because the Fathers many times say true, they abuse theyr names, to lead you to error. Your leaders them selues in substaunce of truth dissent from the Fathers, and lead you to mischiefe, with some of theyr errors. You see howe the greatest had faultes full of dainger, which must nedes make you

feare

feare to hange your faythe vpon them. That grounde is to ſclender for ſo weighty a cauſe, you ſee howe they erred, yee ought to be carefull, ſeing therby you haue cauſe to knowe they were but men. If you tell this to your leaders, and require at theyr handes a more certayne ground to builde on your fayth, they will ſende you to the Councelles, for they can not erre: the pope is theyr warrante: becauſe they affirme it, they would haue you beleue it, but be not to haſtie to wage them w̄ credite. Take theſe for exāples, that Councels may erre: The Councell of Aremine conſented to the hereſie of the Arrians. The ſecōd Councell of Epheſus did leane to the hereſie of the Eutychians. And the Calcedon councell woulde haue

geuen

geuen to Leo Byſhop of Rome, the name of vniuerſall byſhop, if the good father (being abſente) had not vtterly refuſed it. But thys your blinde guides do hold for ſound doctrine. But no former Coũcel would euer ſo iudge it. The Councell where Cyprian was chiefe, did conſent to the rebaptiſing of hereticks. And did not the Councell of Conſtaunce breake the inſtitution of the ſacrament of the bloud of Chriſt, in withholding the cup from the laitie, which no Councell before woulde haue allowed? Thus in the Councels you ſee open error, and that they alwaies teach not a conſtant truthe. But Salomon affirmeth that a true mouth is euer conſtante, but you ſee the councell not ſo: and therefore by theſe wordes of Salomon ſubiect

to

to vntruth, wherby it appeareth that they containe not the fountaine of truth, wherupon to gather the direction of your fayth, and what authoritie the fathers them selues attributed to the Councels, may easely be iudged by these wordes of Augustine, against Maximine, an Arrian byshop: Thus he writeth: *Sed nunc nec ego Nicenum, nec tu debes Arimi-nense tãquam præiudicaturus proferre concilium: nec ego huius authoritate, nec tu illius detineris: scripturarum authoritatibus, non quorumcunq; propriis, sed vtriſq; communibus testibus, res cũ re, causa cũ causa, ratio cum ratione concertet.* But nowe neyther may I alledge the councel of Nice, nor you the councell of Arrimine to others preiudice, neyther stande I bound to the authoritie of thys, nor you to the authoritie of that: but

*Aduersus Maximinũ lib. 4.*

but by the authoritye of the Scriptures, which are witneſſes proper to neither of vs, but common to vs bothe, let matter bee compared with matter, cauſe with cauſe, and reaſon with reaſon. **Thus you may ſee your leaders abuſe you: theyr ſtuffe is but feeble: they flie from the rocke, and builde vpon ſande: theyr groundes bee vnconſtant, ye ought to forſake thē theyr hope is ſtill doubtfull: their faythe is vncertaine: their ſute without comfort: Refuſe them, for the better: and geue eare to him that cryeth, I am the way, the truth, and the life. Know you who ſpake it? He that neuer told lye: he in whoſe mouth was no guile: he that liueth in truth, in equitie, and righteouſnes: he at whoſe anger the mountaines ſhall melt: euen the Lorde Ieſus**

Chriſt

Christ him selfe, he it is that speaketh it vnto you. If he wished not your saluation, he would not teach you the way. In that he sayth he is the way: haue ye not warning enough that there is no other way besides him: Why then do ye stray into pathes of perdition: returne, & heare him, his word is a light vnto the feet of the righteous. Thy word (saith Dauid) is a light to my feete. Psal. 119. Thē folow the light that ye may bee sure to see whether ye goe: at the presence thereof al darknes doth vanish: desire you to be blessed: I know you desire it. Then put on the badge, whereby to be knowne: put on ẏ delight, which they that be blessed, are furnished withal: His delight (saith Dauid) Psal. 1. 2. is in the law of the Lord, and in his law, will he exercise him selfe both day

day and night. The ſcriptures be that light, that whoſoeuer folow eth, can not walke in darkenes: whereby not onely the fathers, and Councelles, but the whole worlde ſhal alſo be iudged, as Chriſt him ſelfe witneſſeth: The worde (ſayth he) which I ſpeake ſhal iudge in the laſt day. The ma-ieſty whereof, the fathers had in due reuerence, as partly ye haue heard, in that they acknowled-ged the ſame onely iudge of all councelles, and writinges. And touching farther confirmation hereof, thus writeth Hierome:

*Ioh. 12. 48.*

*In pſal. 98.* *Omne quod loquimur, debemus affir-mare de ſcripturis ſanctis.* Whatſoe-uer we affirmè we muſt proue it by the holy ſcriptures. And agayne Chriſoſtome ſpeaking of theſe wordes of Abraham, in the para-ble of the ritch glotton, that, If

*Aduerſus Valentinij ſcript. li. 2. cap. 50.*

they-

they would not beleue Moſes and the prophetes, neyther would they beleue him that ſhould come from the dead. **writeth thus** : *Hæc autẽ Chriſtus ipſe inducit in parabola loquentem Abraham, declarans ſe velle plus fidei habendam eſſe ſcripturis, quã ſi mortui reuiuiſcant. Paulus verò (porrò cum Paulum dico, ipſum Chriſtum dico, hic enim erat qui eius mentem agebat) etiam Angelis è cælo deſcendentibus præponit ſcripturas, idq; valdè congruenter: Siquidem Angeli, quàmlibet magni, tamen ſerui ſunt, & miniſtri. Cœterum omnes ſcripturæ, non à ſeruis, ſed abvniuerſorum domino Deo venerunt ad nos.* Chriſt him ſelfe, in the parable bringeth in Abrahã to ſpeake this : to declare that he would haue more credite to be geuen to the ſcriptures, then vnto the dead, if they ſhould reuiue agayne. And Paule (when I name Paule,

Luc. 16. 31.

*Chryſoſt. in epiſt. ad Gal. cap. 1.*

I name Chriſte, for hee it was that directed hys mynde) Paule I ſay, preferreth the Scriptures before the Angels, though they ſhould diſcend from heauen, and that very aptly: for although they be mighty, yet be they ſeruantes and miniſters: but al the ſcriptures came vnto vs, not from ſeruantes, but from the Lord, and God of all thinges. And agayne, Auguſtine, *Titubat fides, ſi diuinarum ſcripturarum vacillat authoritas.* If the authoritie of the holy ſcriptures wauer, then doth fayth ſtumble.

*Auguſt. de doctrina Chriſtiana, lib. 1. ca. 37.*

*In epi. 157.* Agayne Auguſtine in his 157. Epiſtle hath this ſenſe: *Sine Scripturarum authoritate, nihil definiendum:* Nothing is to be affirmed, without authoritie of the Scriptures. Thus you ſee ỹ good, and holy fathers in the Primatiue Church, gaue the whole preheminence, and iudge-

iudgementes of all truth vnto the holy Scriptures. Wherefore in forsaking your blind, and vnfrendly teachers, and following the example, and counsel of these reuerend fathers, apply your selues to the study thereof, and ye shall soone finde out infallible rules, to bewray the treachery of your guilfull deceauers: this is one of the easiest, and it can neuer faile, it is gathered out of Paul to the Romanes (as à sure touchstone) to discerne truth frō errour: his wordes bee these: But nowe is the righteousnes of God, declared without the law, hauing witnes of the lawe, and the Prophets. By which wordes this rule is plainly gathered, that the righteousnes of God hath alwaies the witnes of the lawe and the Prophets, what soeuer

ROMAN. 3. 21.

is truth, the lawe and the Prophets, that is to say, the Scriptures will euer acknowledge: and what soeuer doctrine they geue not witnes vnto, is falsehoode, and errour. Now if your blind teachers would make you beleue that the search of ỹ scriptures belongeth not vnto you, Christ him selfe doth teach you the contrary. And whether it be more right to follow him, or thē, iudge your selues. Search the Scriptures (sayth he) for those are they that beare witnes of me. We see how Christ him selfe doth followe the rule, he claimeth witnes of the law, and ỹ Prophets, he geueth the Scriptures for the discerner of truth. And in an other place, where he teacheth the cause of errour, he sheweth the same to bee ignorance of the Scrip-

Joh. 5. 39.

Scriptures. Ye erre (sayth he) because ye know not the Scriptures. Matth. 22. 29.
Wherefore if your blinde teachers seeke to withholde you frō the Scriptures, you see they deceaue you, for these be they only, that can witnes ẏ truth. How greatly in the Actes of the Apostles are they of Berea commended: where the reason is geuen of their great readines in receauing the Gospell: for they dayly searched the Scriptures, whether those thinges were so: you see that ẏ Scriptures, the law, and the Prophets are onely the witnes, and auouchers of the truth. These men went not to the fathers writings to enquire, whether the Apostles sayd true: but they went to ẏ Scriptures, as to the piller of trust, whose witnes they were sure could ne- Act. 17. 12.

uer deceaue them. Thus where your seducers would make you beleue that the Scriptures belong not to you, they falsely deceaue you, as now they may see the text beareth recorde, ẏ these of Berea were both men, & women, and that not a fewe. Chrysostome in his Homely of Lazarus, and the riche man, exhorteth all men to the reading of ẏ scriptures: and specially by name, occupiers, marchantes, and householders, alledging that they can neuer attain saluation, without continuall trauell in the Scriptures: affirming that they haue more neede to read the Scriptures, then holier men: for that they continually passe their life in greater danger. Thus vehemently doth this good father exhort all mẽ to the reading of the

Scrip-

Scriptures which your vncharitable teachers, aboue all thinges forbid you, and yet you see both out of Paul, and Christ himselfe this rule confirmed, that all true doctrine hath the witnes of the lawe, and the Prophets, that is the witnes of the Scriptures. Whereby you must examine the truth of your fayth, and vtterly condemne all maner of doctrine, that hath not this witnes: he geueth to the Galathians this absolute decree: If we (sayth he) or an Angell from heauen preach vntoyou, otherwise thē that which we haue preached vnto you, let him be accursed. By these rules examine ẏ counterfeite doctrine of your faithles deceiuers: search the bottome of their Masse, or propitiatory sacrifice: & say iustly vnto them, it hath not the wit-

*Galat. 1. 8.*

nes of ỳ lawe and the Prophets, no witnes of the Scriptures: They bring a newe doctrine, ye muſte holde them accurſed. Likewiſe for theyr praying to Saintes, their Purgatory, their pilgrimages, theyr holybread, theyr holywater, theyr ringing, their ſenſſing, their worke of the worker, their executed workes, their vndewe workes, their lyftynges, theyr croſſinges, theyr breathynges, their bendynges, theyr dombe ſhewes, their waſhyngs, their annoyntings, theyr ſhauynges, their reliques, and a thouſãd ſuch follies: you may iuſtly ſay to them, they haue not the witnes of the law and the Prophets, no witnes of Scriptures they preach a new doctrine, you muſt hold thẽ accurſed. Jf they (gentle Reader) ment to deale playne-

playnely with you, they could easely tel you, that their doctrine can not abide, to be examined by ẏ Scriptures of God, they could tell you that ẏ greatest indeuour and study of the chief pillers of their fayned Religion, is clerely to deface, and discredite ẏ scriptures, but they will neuer tell you that, for thē they be sure you will credit them no farther. And because you may know, that I tell you the truth, I will in hys owne wordes rehearse the sentences of one of their owne Cardinals concerning ẏ same. Thus writeth the Cardinal Cusa, *Certè hoc te non moueat, quòd diuersis temporibus alius & alius ritus sacrificiorum, & etiam Sacramentorum stante veritate, inuenitur: Scripturásque esse ad tēpus adaptatas, & variè intellectas ita vt vno tempore secundum currentē vni-*

*Epist 2. de vsu communionis ad Bohemos.*

*vniuerſalem ritum exponentur, mutato ritu, iterũ ſententia mutaretur.* Truly let not this moue thee, that with diuerſitie of tyme, there is founde diuers formes both of ſacrifices, and Sacramẽtes, the truth neuertheles remaynyng, and that the Scriptures are framed to the tyme, and diuerſly vnderſtand: ſo that one tyme they muſt be vnderſtand accordynge to the vniuerſall cuſtome, and when that cuſtome agayne is chaunged, the meanyng of the Scriptures agayne muſt be chaunged. **Gentle reader marke this opẽ blaſphemy, for the word of God abydeth for euer. That is to ſay, is euer one, & the ſame.** And Dauid ſayth, that it is an vndefiled law. **But if this man ſay true, no doctrine can be more filthy: for what greater corruption can be attributed to any, then to be**

be inconſtant, & vncertayne, ſtill mutable vō time, but heare him yet further: Thus ſayth he in an other place, to confirme the ſame doctrine. *Quare nec mirum ſi praxis Eccleſiæ, vno tempore, interpretatur ſcripturam vno modo: & alio tempore, alio modo. Intellectus enim qui cū praxi cōcurrit, eſt ſpiritus viuificans.* It is no merueile if the practiſe of the Churche, interpret the Scriptures at one tyme, one waye: and an other way, at another tyme: for the meanyng whiche goeth with the practiſe, is a quickenyng ſpirite. If this to a Chriſtiā cōſciēce be not horror, then what may offend it? Truly (gentle reader) if thou belong vnto God, thy hart can not but tremble, at ſuch fearefull blaſphemy, and yet is this one of the principall pillars of that bewitchyng Synagoge, wherevpon your

*Epiſtola 7. de amplectēda vnitate Eccleſiæ ad Boemos.*

your teachers would haue your faith grounded: if you knowing, and ſeyng, wil runne to deſtruction, ye worthely periſhe, but I hope better of you. This haue I ſayd to make you know them: & what they would tell you, if they durſt vtter all: Nowe touchyng this treatiſe, I haue therin offred no doctrine vnto you, but that which is witneſſed by the lawe, and the Prophetes: Namely, by the Scriptures, vnto euery part wherof, after the ſame is confirmed by the Scriptures, I haue added ỳ fathers ſentẽces, which were of the ſounder iudgement, to ſhew that both they, & we, do acknowledge one truth, whereunto I haue added ỳ ſhameles, and ſubtile ſhifts of ſome of your falſe techers, captains I meane. Some of the head Papiſtes and prin-

principall Scholemen bewraying their trechery, wherin (gētle reader) this onely I craue at thy handes to read with patience, & examine by the rule of S. Paul, and Christ him selfe: which of vs soeuer hath not witnes of ỹ law, and the Prophetes, & the Scripture of God: thinke he bryngeth a new doctrine, & holde hym accursed. The Lord (if it be his holy will) open your eyes that you may perfectly see, and constantly confesse hys victorious truth, in the will of his onely begotten sonne Iesus Christ, before whom (in that great day) shall truth be crowned, and errour cōdemned, to the glory of hys name, and endeles felicitie of all the elect, amongest whom, the Lorde place vs, to whom be all glory and prayse for euer. Amen.

# ℂ The Argumentes of the Chapiters.

1.

THat Adams willfull tranſgreſſion made him, & his offſpring rebels to God, & brought in ſinne and death.

2.

That that tranſgreſsion made man an apt ſubiect, for the two properties of God, namely, iuſtice, and mercy to worke vpon.

3.

That for the manifeſtyng of mãs ſubiection to both thoſe properties, the declaration of the law was nedefull, wherein the condition of his eſtate might appeare.

4.

That the nature of the lawe is to be knowen, and what is requiſite to the fulfilling thereof: and the contrarietie betwene the ſame, & the corrupt nature of man.

5.

To what end the lawe ſhould be geuẽ vnto man, he hauing no power to ſatiſfie any part of the ſame.

6.

How man regarded the lawe, & how in Chriſt the promiſed ſeede, the couenaunt concerning mans reſtitution, was conſummate.

7.

How the obedience and death of Chriſt, was a full ſatiſfaction for the diſobedience, and deſerued death purchaſed to al mankinde by Adā.

8.

To enquire the nature of the new couenaunt, & what on the behalfe of mā is required, to the atteinment of righteouſnes in the ſame.

9.

To know the certaine tokens of that faith, wherunto iuſtification is imputed, & the differēce betwen the workes of the faithfull, & the workes required in the lawe.

10.

To know what iuſtificatiō, or righteouſnes it is, which the ſcriptures attribute to works, & alſo what fayth it is, againſt which S. Iames ſpeaketh, & why iuſtificatiō is imputed to fayth, and not to workes.

# ¶THE IMAGE
## of Nature, and Grace.

¶That Adams wilfull transgression, made him and his offspring rebels to God, and brought in sinne and death. Cap. 1.

THe eternall wyse-dome of God hauing created Adam our fyrst father after the excellencie of hys owne Image, adorned naturally with iustyce, holynes and all perfection to be vnto hym, as it were the beautye and glorye of all hys workes, so aduaunced hym by his creation aboue the rest of all hys earthlye creatures, that vnto hym alone he gaue the rule and prehemynence in nature to bée their Lorde and ruler. That is, to whome all they shoulde obey and serue: for the fyrst taste of the whiche excellent dignitie and prerogatiue he placed them all before him as before their soueraigne

Man onely created to gods Image, was made Lord of all his other earthly creatures

Lorde, from his mouth to receiue seuerallye their tytles and proper names, accordyng to the whiche they all were called. Then geuyng Eua vnto hym for hys helper, hée placed hym in the garden of Eden, the possessyon of all earthly delightes, appointing vnto hym the kéeping thereof, with frée libertie for hys relefe and comfort, to tast and eate of all the excellent fruites therein, the onelye trée of knewledge of good and euill excepted, of the whiche hée forbade hym to eate, affirmyng that what houre soeuer he tasted thereof, he shoulde dye the death.

Man as soueraigne and Lorde of all creatures, first gaue them their seuerall names. Eua the woman was geuen vnto man to be his helper. To man was graunted free liberty to taste of all that was in paradise, sauing only of the tree of lyfe.

Now forasmuch as the matters here spoken of, namelye, the Image of God in man and mans originall, iustice and perfection, do iustly chalenge some explication thereof, as well that the excellencye of Gods first benefites towardes man, might after a certayne maner bée sene, and the glorious estate of hys former dignitie, more grædily thirsted for agayne: and also the outrage of hys ingratitude with greater detestation abhorred, and the filthinesse and foule corruption

ruptyon of hys nature, and misery of his presente estate by vewe of hys former perfection more perfectly paynted out. And finally, that the tryumphe of Gods vnspeakeable mercye in Chryste, which(notwithstandyng so huge transgression) hath not onely pardoned hym, but also adopted hym into the fellowshyp and libertye of hys owne sonne: that all these I say,myght bee made the more apparaunt, those wordes do iustly chalenge some explicatiõ. Wherefore where it is sayde that man was created after the image of God, it is to bee vnderstand, that hee was created the most excellent earthly creature, being made partener of the naturall goodnesse and vertue of God,namely, holy,wyse,iust, pure, good, true, immortall, &c. hauyng both power perfectly to know God, and also power and freewill constantly to beleue him, to serue him, to obey him,to loue hum,to feare him,and to be shorte, to perfourme suche workes as aunswered to the image of so excellent a Paterne. And therefore doth Tertullian wryting agaynst Marcion, moste excel-

What the image of God in man is.

Man was the most excellent erthly creature.

lentlye, and briefly define the Image of God thus. *Hæc ergo imago censenda est dei in homine, quòd eosdem motus & sensus habeat humanus animus quos & deus, licét non tales quales deus, pro substantia enim et status et exitus distant*: Therefore is thys to bee accompted the image of God in man, that the mynde of man must haue the same mouynges and feelynges whyche God hath, although not euen suche as God hath, for as touching substaunce of state and ende they differ. That is to saye, that is the image of God, which naturally loueth that which God loueth, and hateth that which God hateth, & whiche of very nature iudgeth of all things accordyng to the iudgemēt of God: All whiche thinges were necessary to the duety of mans office, for seyng God had made and created hym as it were his liuetenaunt, or vicegerent ouer all his earthly creatures, it was necessary that to their gouernement hys nature shoulde participate of the excellent properties of God, that thereby in the whole execution of hys office, he myght haue power not to swerue from his

*Tertullian contra Marcionem lib. 2.*

his duty and obedience required in the same. And hereby appeareth what originall righteousnes was in man, namely, holines, knowledge, wisedome, iustice, purenes, goodnes, truth, immortalitie, loue, temperance, chastitie, vnlust, freedome from sinne, naturall and willing obedience to God, hauing power to do good, not to sinne, not to dye, &c. and that he in respect of this excellente and glorious condition of this original nature is called the image of God: it is thus out of the Scriptures of God easily gathered. Thus writeth Paul to the Ephesians. Lay from you the olde man which is corrupt through the deceiuable lustes, and be ye renued in the spirit of your mynde, and put on the new man, which after God is shapen in righteousnesse and true holines.

Originall righteousnes.

Man is called the image of God for the excellency of the nature that he was first created in.

Eph. 4.

And again the same Paul to the Colos. sayth: Lye not one to another, seyng ye haue put of the olde man with his workes, and haue put on the newe, which is renewed in knowledge after the Image of him that made him.

Col. 3.

Now, what the putting on of this new

man which after the Image of God is renued in knowledge, it is here by declared: Put on (sayeth he) tender mercy, kindnes, humblenes of mind, meekenes, long suffering, forbearing one an other, and forgeuyng one an other &c. Wherby it foloweth, that this participation of the naturall goodnes and vertue of God, is the putting on of the Image of God. And S. Peter declareth that mans restitution from the corruption of worldly lustes is the participation of the godly nature: for thus he writeth: That by the helpe of thē ye should be pertakers of the godly nature, in that ye flye the corruption of worldly lustes: & in the law where the reason is geuen why mā ought to be holy, thus saith God, Be ye holy, because I your god am holy, as though he had said your putting on of my image, is to apparel you in holines, because I am holy. Hereby it sufficiently apeareth, what in the Scriptures the Image of God wherunto man was created, and wherunto he is by Christe restored, doth mean: and that it may appeare that the fathers

1. Pet. 1.

Leuit. 19.

fathers dyd so thinke of it, it is hereby manifest. Thus writeth Augustine *Similitudo Dei in homine refertur ad opus iustitiæ, dicente Domino in lege, sancti estote, quia ego sanctus sum Deus vester.* The Image of God in man is referred vnto the workes of righteousnes as the Lord sayth in the law be ye holy bycause I your God am holy. And agayne the same Augustine *Primus homo a Deo ex limo terræ ad imaginem Dei factus est, pudicitia ornatus, temperantia compositus, charitate circundatus, immortalitate vestitus.* The first man was made by God of the slyme of the earth after ỹ image of God, adourned with shamefastnes, framed in temperance and enclosed in charitie: wherfore touchyng the Image of God and mans originall righteousnes, let this suffice: and now to returne vnto my former matter.

*Lib. de essent. diuinitat. in principio.*

*Libro contra Iudeos, paganos & Arria, nos. Cap. 2.*

Adam beyng left in this happy and glorious estate, as the chiefe spectacle and triumphe of all Gods worke, by meanes of the restraint, the deuil straitway toke occasion to trayne hym into desire of greater aduauncement, who

The deuill the enemy of mans felicity.

C.iiij. wil-

willingly forgetfull of his creator, from whome he had not onely receyued hys beyng, but also the prerogatiue of so excellent dignity: Ye I say, mised by deceitfull perswasion, neglecting the glorye of his creator, rather gaue credite to the light perswasion of his wife, then to the reuerend and dreadfull maiesty. For his wife being deceiued by the serpent, supposed, the commaundement to haue bene geuen, rather of subteltie, to hinder their dignitye, and as it were a scarcrowe to fray them from the tast of that fruite, whereby their excellency might increase, or as though God had rather not vouchsafed them, that further good happe, which by taste thereof was incident vnto thē then otherwise: Such was the tickling of ambitious desire, such was the horrour of contumelious ingratitude, that now in stead of homage and ductifull thankes for so excellent an estate, straightway is he trayned into suspition of hys louing creator. And now seking in this desire to be the author and builder of his owne soueraigntie, willingly he tasteth ẏ fruit.

But

But forthwith he felt the errour of his stray, and iust scourge of hys fall, beholdyng his nakednes and shame. Now is he which was before the glory of God, made through his rebellious contempt so lothsome in hys owne sight, that shamyng hys owne filthy nakednes, he seeketh to make aprons of figge leaues, to hyde that which before was naturally and most secretly couered with the pure robe of innocency. Now feeleth he the hyre of hys cruell ingratitude, now the bitter iuice of the tasted fruite stingeth hym, the excellent dignity of hys first creation lost, the sower sappe of deserued destruction, fully felt in possession, the rigorous reuenge of his ragyng rebellion, now wofully wrungeth hym, downe droppeth the glory of hys royall estate. A full dispossession of all the excellent ornamentes of grace, a swalowyng spoyle of all former glorious gifts. Now sinne hauyng him fully in possession displayeth before his eyes the ensign of death. Horror and calamity rush in on euery side, that which he before in y swellyng of desire forgate to acknowledge.

The fall of Adam.

The glorious state of man vtterly ouerthrown by disobedience

That innocency couered, sinne abhorred.

The miseries of man that came

by the transgression of Adam the first man.

ledge. Now the ouerwhelming calamitie of painefull practise hath forced hym to feele: namely, that God was the only stay, and glory of hys estate, the rote and cause of all hys dignitie. Now filthy wretch, hence flieth he from the face of his God, whose presence before, was the beautie of his comfort: the dreadfull vew of deserued destruction, hurrieth him into corners to hide himselfe. Ye ỹ before ioyfully presented him to his maker, yea, he in whom was written ỹ glory & magnificence of god, now for fearful shame shroudeth him from his presence: and (being called in this corruptiõ) shieldeth his misery vnder the trembling shade of silly defence: & beyng demaunded why he had tasted of ỹ forbidden fruit, the woman saith he, whõ thou

Gen. 3.

gauest vnto me, gaue me of the tree & I did eate. As though he should haue said, although the contempt of thy commaundemẽt displayeth it self in the acte by me cõmitted, yet alas, so measure my cause by the due circumstance, that I be not made faulty aboue my trespas: the breach of thy commaundemẽt I cannot hide,

hide, seing the vew of my wretched nakednes bewrayeth the same, in so great a cause, onely this small refuge resteth for my defence. Though I be gilty of ỹ acte, yet as the author I am not culpable, seyng this woman whom thou gauest vnto me being deceiued by the serpent, supposing a glorious soueraigntie coupled wt̃ so beautiful a bayte, setlyng down vnder the hungry desire of higher dignity, breakyng out of the listes of thy appoynted boundes, into the maze of persuaded libertie, presented to me a taste therof as a rare and singuler benefit: which alective persuasion abusing my affection, caried my will into so vnaduised consent, ỹ I yelded to the same. Wherfore, though touching the crime I haue no iust defẽce, yet as the author I am not culpable. Thus could graceles error, euen in an instant, shrowd ỹ giltyship of this chylde of destruction, vnder the habite of wrangling defence, to holde tremblyng plea against his creator: Now beganne he to shyne in the right coloures of confusion, so farre was hẽ fallen from acknowledgyng

of

of offence. Here with God beholding his glorious Image and likenes, vtterly cancelled and defaced, the beawtifull grace of all his goodnes, despitefully rased, the stompe or Printe of his deuine nature, most filthily blotted out. God I say, beholding this, (according to mans iust desert) began to hate hym, & refuse hym for his worke, and to lothe that, which before he liked. Now all the former delight which he thoughte to haue reposed in man, was turned into iuste anger, hys likyng into lothing, hys fauour into frownes, hys cherefull countenaunce, into destroying displeasure. So that whole man, both thought, lyfe, and action, through the noysome stinke of this hatefull rebellion, became so abhorfull a creature vnto hys maker, that it not onely repented hym that euer hee made man, but for hys farther plague, he also cursed the whole earth. Here entred our first foyle and hayneus infection, namely, our originall sinne, the depriuation and ruine of whole nature, the spoyle and corruption of all vertues, both of body and mynde, the swallow-

Gen. 6.

Originall sinne.

ing

ing ſea of all confuſion, the curſed cloud of ignoraunce, the dæpe darkener of all deuine knowledge: the ruinous rote of all outrage, the mother of al contempt the hed and fountayne of all ſynne: the banyſher of reaſon, and ſurrenderer of all the raynes, and gouernment of lyfe into the handes of licentious luſtes, and filthy affections: And to bée ſhorte, the whole fountayne of the tragedye of oure confuſion, & triumphe of Sathan. But nowe, as from the rote is deryued and ſent into euery braunche and ſprowte, that naturall ſappe from whyche they take their ſubſtaunce and increaſe. So thys hatefull impe nothyng vnfruitfull in hys curſed kynde, begate (accordyng to the venemed iuice of hys corruptyon) chyldren of hys owne heare, lyke vnto hymſelf: namely, wicked, peruerſe, corrupt and rebellious, ſwarming full of all filthe and wyckednes, naked and barrayne of any one ſpot of godneſſe. Here agayne in this place, foraſmuch as ſinne & the effectes therof haue bœne touched, I thynke it not inconuenient for playne vnderſtandyng to beſtowe ſome labour about

The generation and iſſue of man corrupted.

about the consideration therof.

The definition of originall sinne

Wherefore, first of all beginnyng wyth originall synne, it maye bee thus defyned: Originall sinne is the losse of originall ryghteousnesse and corruptyon of the whole nature of man: the truth of this definition is thus proued.

1. Cor. 15.

Thus wryteth Paule to the Corinthyans: The styng of death is synne, and the strength of synne is the lawe: So then the lawe is the strength of the sting of death: but the law to be the strength of the styng of death, is nothing els but thys: namelye that the styng of deathe hath no strengthe but ouer suche as the lawe declareth to bee vnryghteous, but the lawe declareth none to bee vnryghteous, but suche as haue lost originall ryghteousnesse. Therefore the styng of death hath no strength but ouer such as haue lost originall ryghteousnesse, but the styng of deathe hath strength ouer the whole nature of man, therefore the whole nature of man hath losste originall ryghteousnesse, which was first to be proued. Agayne the same Paule to the Ephesians affirmeth, That man is by

Death hath no power but ouer the vnrighteous.

Ephe. 2

nature

nature the chylde of wrath. And agayne in an other place he affirmeth: That the wrath of God commeth in reſpecte of fornication, vncleanneſſe, vnnaturall luſtes, euill concupiſcenſe, couetouſneſſe, &c. And therfore it followeth that man ſeeyng hée is by nature the chylde of wrathe: that hée is naturally defiled with the ſéede of all theſe corruptyons, whereby the truth of the definition is euident. And for further confirmatyon thereof, God in Geneſis ſayth thus, My ſpirite ſhall not alwayes ſtryue with man, becauſe he is fleſh. Rom.1. Col.3. Gen.6

Now ſeing Chriſt the moſt wiſe erpoſitor of the ſcriptures, affirmeth that by the fruite the trée ſhall be diſcerned, therefore by the fruites of fleſhe declared by Saint Paule in the 5. chapter to the Galathians, it is playnly gathered, that fleſhe is nothing els but a maſſe of iniquitie and corruption, but the whole man was before concluded vnder the name of fleſhe. Therfore the whole man is a maſſe of iniquitie and corruption. Gal.5

Agayne in the 8. of Geneſis he ſaith:

The

Gen.8 The imagination of mans hearte is euill euen from hys youth, **whereby it appeareth that there is wickednesse and corruption cleauyng vnto hys nature, whyche Dauyd also vttereth in playne** Psal.51. **wordes:** Beholde (sayeth hee) I was begotten in wyckednesse, and in synne hath my mother conceyued mee: **And** Iere.17 Ieremy **sayeth:** That the heart of man is wycked and peruerse. **And of the vncleanes and naturall corruption of man,** Iob.14 **thys Iob in playne wordes beareth witnesse,** VVho saeyth hee, can make him cleane, that is conceyued of vncleane seede? **And Chryst hymselfe sayeth:** That that which is borne of fleshe, is fleshe. **The meaning whereof is playne by that which is sayd before.**

Agayne Paule **witnesseth,** That thorough the offence of one man, synne hath entred vpon all men. **Agayne the same** Paule **to shewe the filthy corruptyon of nature, sheweth the opposition and contrarietie betwene the lawe and** Rom.7 **the same:** The lawe **sayth he,** is spiritual, I am carnall solde vnder synne: **as though hee had sayde,** The lawe is pure, but

but I am corrupt, which he proueth by Christes owne rule, namelye, by the fruites: For sayth he, that good which I would, that do I not, but that euill which I hate, that do I: If nowe I doe that I would not, then is it not I that do it, but sinne that dwelleth in mee. Rom.7

Where, this is to be noted, that he affirmeth sinne to dwell in hym, that is, to haue possession of hym, and naturallye to cleaue vnto hym. Agayne the same Paule accuseth the whole worlde, that there is none righteous, that there is none wise, or that seeketh after God. Now I trust the truthe of the definition is sufficiently confirmed, whereunto I will also adde somewhat of the opynion of the fathers, that the agreemente betwene vs in the truthe thereof may appeare. Thus writeth Augustine, *Contra vulnus originalis peccati, quo in Adam omnium hominum corrupta, & mortificata est natura, & vnde omnium concupiscentiarum morbus inoleuit, potens remedium est mors filij Dei Domini nostri Iesu Christi.* The death of our Lorde Iesus Christ the sonne of God, is a myghty reme- Psal.50

dye agaynſt the wounde of originall ſinne, wherewith the nature of al men is (in Adam) corrupt and ſlayne, and from whence the infection of all concupiſcence hath ſprong. **And the ſame agayne in his booke of nature and grace,** *Natura verò iſta hominis qua vnuſquiſq; ex Adam naſcitur, iam medico indiget, quia ſana non eſt:* **For thys nature of man wherein euerye man is borne of Adam, hath now neede of a Phyſition, becauſe it is not ſound. Agayne, vpon the Goſpel of** Iohn, *Non natura quæ tota fuerat per liberum arbitrium in ipſo radice vitiata:* not by nature whiche through free will was wholye defiled in the verye roote: **And agayne he calleth it,** *Perditionem hominis, & liberi arbitrij.* The loſſe of a man and of free wyll. **And agayne.** *Amiſſionem imaginis dei.* The loſſe of the Image of God. **Agayne thus wryteth** Origene, *In lege pro illo qui natus fuerit iubetur offerri hoſtia par turturum, aut duo pulli colũbini, ex quibus vnus pro peccato, et alius in holocauſtomata: pro quo peccato offertur hic pullus vnus? niſi quid meper ædites parvulus peccare potuit? et*

*In libro de articulis falſo ſibi impoſitis. Arti.1.*

*Cap.3.*

*Tract.17.*

*In Luchirid. ad Laurentiũ cap.30.*

*Origene.*

*Rom.6.lib.5*

tum

*tunc habet peccatum, pro quo hostia iubetur offerri a quo mundus negatur quis esse, etsi vnius diei fuerit vita eius.* In the lawe it is commaunded, that for hym that is borne, a payre of turtles or two yong pigeons shoulde bee offered, of the whyche the one shoulde be for a ſinne offeryng, and the other for a burnt offeryng: For what ſynne is thys one pigeon offered? coulde the newe borne chylde ſinne? yea euen then hee hath ſynne, for the which he is commaunded to offer a ſynne offeryng, from the whyche there is no man clere, and though hee bee but one daye olde. **And a lyttle after in the ſame place.** *Sciebant enim illi quibus mysteriorum secreta commissa sunt diuinorum, quia essent in omnibus genuinæ sordes peccati:* For they (to whom the ſecretes of the deuyne myſteries were committed) knew that the naturall filthineſſes of ſinne were in al men. **And agayne the ſame** Origene **vpon** Leuit. *Quæcunq; anima in carne nascitur, iniquitatis & peccati sorde polluitur:* what ſoule ſoeuer is borne in fleſhe it is defiled with filthe of wickedneſſe and

We are conceyued in originall ſinne.

*Homil.*

ſinne. And Hierome vpon Ezechiell

*Hierom. cap.47.* *A pueritia appoſitum eſt cor hominis ad malum, vt ne vnius quidem diei a natiuitatis ſuæ exordio, ſine peccato ſit humana conditio.* Mans heart is ſet vppon euill euen from his childhood, that the nature of man is not one daye from his birth without ſinne.

*Ambroſe, de vocatione gẽtium. Lib.1. Cap.3* And agayne Ambroſe, *Omnes homines in primo homine ſine vitio conditi ſumus, et omnes naturæ noſtræ incolumitatem eiuſdem hominis præuaricatione perdidimus, inde tracta mortalitas, inde multiplex corporis animiq; corruptio, inde ignorantia, et difficultas:* All men were in the firſt man created wythout ſynne, and all by the tranſgreſſion of the ſame man haue loſt the freedome of our nature, from thence wee toke the manifolde corruption both of body and ſoule, from thence ignoraunce and dulnes, &c. And Bernard ſpeakyng thereof: *A primo homine vſq; ad nouiſſimum protenditur, & in ſingulis quoq; a planta pedis, vſq; ad verticem diffunditur hoc venenum.* It is ſtretched euen from the firſt man to the laſt, and thys poyſon ſpreade abroade in euerye man e-

All men in the firſt man were created without ſinne, but by tranſgreſſion he loſt all, & purchaſed death.

*Bernard. Sermone de paſſione domini, feria quarta hebdomade de poenitẽtia*

uen

euen from the ſoole of the foote to the crowne of the hed.

Now I ſuppoſe it is ſufficiently proued what originall ſinne is. Wherefore I wyll now a litle touche the common doctrine of the earneſt enemies, I meane the Papiſtes concernyng the ſame. Their common receyued definition therof amongſt their ſchoolemen is thys: *Peccatum originis eſt reatus tantùm, ſeu imputatio, qua propter lapſum Adæ omnes homines ſecundum naturam propagati rei ſunt*: Originall ſinne is onely the giltiship or imputation, whereby all men generate according to nature, are through the fall of Adam giltye. The Papiſtes definition of originall ſinne.

For the vnderſtanding of the errour of this definition, it is nœdefull to marke thys: that in euery ſinne there are two thynges to be conſidered, namely, the offence it ſelfe, which is as it were the matter or ſubſtaunce of the ſinne, and alſo the giltiſhip, ſubiection or bonde to the penalty due to the ſame. As here in originall ſinne, that which is as it were the matter or ſubſtaunce thereof, is the corruption which is in nature. Now for Two thynges in euery ſinne to be conſidered.

asmuch as death is the penaltie due vnto the same corruption, therefore that bonde and subiection wherein man standeth tyed vnto this penaltie, is called the giltiship. Now these men in this definition free and discharge mans nature from all the corruption, which is as it were the matter and substaunce of the sinne, affirming that originall sinne is now nothyng els in vs, but a participation of the bonde, or subiection wherin Adam stode tyed to the penaltie, and no participation of the corruption of hys nature. The shamefull vntruthe whereof, is by that whiche is sayde before, more then manifest: for as muche as it is there proued, that Originall synne is not onelye accordyng to theyr saying, an imputation of Adams giltishippe, or bonde to the penaltie due to the offence: but also a full corruption of hys whole nature.

Now forasmuch as the Papistes drawe so nere vnto the Pelagians and Anabaptistes, as well aboute the nature of originall sinne, as the propagation thereof, therefore although aboue

boue all thynges I labour to be briefe, yet wyll I ſtay the ouerbewyng of one or two of the principall argumentes vſed herein. How can it be ſay they, that thys corruption of nature ſhoulde ſo be from the fathers conueyed into the chyldren, that theyr nature ſhoulde equally bee poyſoned wyth the ſame infection? Where vnto it is aunſwered. An other obiection.

That althoughe Adam was created after the Image of God, participatyng hys naturall goodnes and vertue as was ſhewed before, all whiche ſæde of originall righteouſnes ſhoulde by hym haue bene conueyed into hys poſteritie: yet were all thoſe excellent qualities, not ſo indiuiſibly coherent to hys nature, but that to the retayning of them there was a certayne condition annexed, the breache whereof ſhoulde bee hys depriuation from all: namely, vnder the condition of hys obedience vnto God. That ſæyng God had crowned hym wyth ſo excellente giftes, frœwill, and power eyther to vſe or abuſe them, that conditionally The aunſwer. God created the firſt man heauenly lyke himſelf, but yet added a condition of hys obedience.

if he by disobedience abused them, hée should lose the dignity of his estate, and possession of them all. Now these ornamentes beyng lost by his disobedience, and hys nature wholy spoyled of originall righteousnes, and wholy ladē with corruption and vncleannes: it followeth that all his children are by hym infected with the same, neither could they by hym be generate in any other condition of nature, then that whiche vnto hym was proper, for very nature teacheth this that in all perfect generation, that is, where generation is betwene creatures of on kynde, the lyke doth euer bryng forth the lyke, neither can a shœpe bryng forth a wolfe, nor a wolfe a shœp, but one nature is euer common both to the brēders and to the brode. Wherefore Adam hauing hys nature vtterly corrupted through his fall, must nœdes conuey the same corruption into all hys offspring accordyng to thys saying of Iob: VVho can make hym cleane that is conceyued of vncleane seede. And amongst men, euen in ciuill iustice, if a man that is borne free do by

Iob. 14.

some

ſome great offence loſe the frædome of hys eſtate and become bond, all his poſteritie are borne in the ſame thraldom, and ſo remayne likewiſe bond, neyther can they make title vnto that frædome which once their father poſſeſſed, ſeing in hym they haue all iuſtly loſt it. But here agayne the aduerſaries obiect, that as by the fall of Adam, nature receiued this foyle to the infection of all hys poſteritie: ſo by his iuſtification he beyng agayne made righteous, it ſhoulde follow that he ſhould conuey a iuſtified nature into all hys poſteritie. Vnto thys obiection it is thus eaſily aunſwered, that in euery ſinne (as hath bene ſhewed before) two thynges are to be conſidered, namely the acte, and the giltiſhip. Now Adams iuſtification did not for the preſent ſtate reſtore hys firſt originall purenes, or cleanſe hys nature from all her corruption: but only this it did, it aſſured him that the giltiſhip of hys corrupt nature was not imputed vnto hym, and layd to hys charge, ſo that hys iuſtification did not purge hys nature from ſinne, but it dyd frée and acquite hys

we are all through Adam made bonde and thrall vnto ſinne.

In other obiection.

An anſwer to the obiection.

hys perſon from the giltiſhip and obligation, wherein he ſtode tyed vnto the penaltie. Wherefore Adam ſtill poſſeſſed hys corrupt nature, wherin all hys offspryng by hym were generate, wherby all theyr natures were laden wyth the ſame infection.

An other obiection.

An other of the aduerſaries obiections is thys, that ſeyng no acte is ſinne vnleſſe it bee willinglye done, and that chyldren in theyr infancye haue no wyll, therefore it ſhoulde follow that infantes haue no ſinne. For

The aunſwer.

aunſwer whereof, it is eaſily graunted that as touchyng actuall ſinne in themſelues, of theyr owne committyng, they haue none, but touchyng originall ſinne, theyr nature therwithall remayneth defiled, ſeyng theyr nature can be of no other condition, as is ſayd before, then the originall nature where of they be bred. Should not a man ſeyng the yong whelpe of a Wolfe, or Tygre call them beaſtes of a rauenous or cruell nature, becauſe that their weakeneſſe thorough tendernes of age can not expreſſe in action thoſe properties

of

of nature. Yes surely, they wante but tyme and age to make them manifest.

Likewise the Serpent in the harte and colde of the wynter, lyeth in hys shrowde so weake, that he may be touched without daunger of hys bityng, which happeneth by want of strength, and not that he shoulde be iudged therfore to haue loste hys venimous nature: for so sone as aunswerable tyme furnisheth hym of strengthe, hee bewrayeth the same. Euen so younge children, thoughe they haue no actuall synne in them of theyr owne committyng, whiche they call personall sinne: yet are they vtterly defiled by the originall corruption of their whole nature, and want onely tyme, and age to expresse the fruites therof. The nature of the Serpent.

And hereby appeareth the grosenes of thys errour, in that they reasonne from *A specie* to the generall worde by a Negatiue, then whiche kynde of argumente none is falser. For this it is, infants haue no actuall sinne, *Ergo*, they haue no sinne. And where theyr argument was grounded hereon, that A false argument.

that vnleſſe it were willingly done, it were no ſinne: thereto it may be truly anſwered, that euen this ſinne whereof they are culpable, was willingly committed, though not in theyr owne perſõs, yet in their firſt father of whoſe corrupt ſæde they were bred. Others there bee that doe more vehemently vrge the matter thus: If ſay they, there be originall ſinne, it muſt nedes be, ỹ the ſame cleaueth to the ſoule, for ỹ fleſhe beyng of it ſelf of brute & ſẽſeles nature, is not capable thereof, and the ſoule we receyue not of our parentes, but of God. How then commeth it, that from our parentes we ſhoulde receyue this corruption? The which is thus by ſome learned fathers anſwered, that ỹ ſoule is not by hys creation ſinfull, but foraſmuch as mans diſobedience hath vtterly ſpoyled hys whole nature of original righteouſneſſe, and forasmuch as the ſoule is in the creation knit vnto a body ſubiect vnto that loſſe, and made a part of ỹ accurſed man: Therfore it is forthwith both depriued of the original grace and vertue, wherwith by creatiõ it

An other obiection.

The aunſwer.

it was indued, and wherewith it should haue gouerned the body. And also it hath no meanes to vse it selfe, but by the instrumentes or organes of the body, whiche through the curse are naturally indewed with nothing but filthines, and vtterly vnapte to all spirituall workes, wherby it stubburnlye resisteth and impugneth the spirit, who beyng now depryued of many of those vertues, wherwith it was by creation indued, is vnable to encounter the corruption of the flesh, and specially in her owne organs or instrumentes, and therefore yeldeth vnto the inclinations thereof, so ỹ where it shoulde haue raygned ouer the bodye, now contrarywise the body raygneth ouer it, and suppresseth it, and carieth it away captiue vnto the lusts aunswerable to the body. And euen naturall Philosophy teacheth this, that betwæne the soule and the body, there is a certaine sympathy or knitting of affection: for who seeth not that in melancholy bodyes the mynde is heauy and solitary, in sanguine bodies mery and lyght, &c. whereby it appeareth, that the mynde beyng thus

thus inclosed in thys house of corrupti-
on, is greatly blinded and drowned in
the perfection thereof, and so caryed
away vnto the delight thereof. Sure-
lye thys curious searche of the propaga-
tion of originall sinne, as it is very hard
and difficulte, so it is more then vaine,
and vnto saluation nothyng at all ne-
cessary. Wherefore the aduersaryes
ought rather in following the counsell
of Saint Augustine, in thys matter to
labour and study to finde the way howe
they must be drawen out of the danger
of this originall filth & corruption, then
curiously to stand questioning how they
fell into it, he rehearseth a pretye story
A proper & how a certayne man chauncyng to fall
merry history into a deepe pitte, lying there shouting &
crying, an other hearing him, came to
the pitte and began very diligently to e-
quire of him how hee fell in, I pray thee
saith he neuer aske me how I fell in, but
study diligentlye how thou mayst helpe
me out. Hauing thus briefly spoken of
originall sinne, I thinke it not conueny-
ent because thys deuysion is receaued,
to speake now of actuall sinne, whiche in

deede

dæde is nothyng els but a fruite or effect of the other. Wherefore it may bee thus defined, actuall synne is euery thought, worde, and dæde, or whatsoeuer is contrary to the lawe and wyll of God, and what soeuer is not of fayth. The truth of this definition is thus gathered, forasmuch as it is already proued, that the whole nature of man is by original sinne vtterly corrupted: Therefore the same synne triumphyng in his nature, as a cause continually worckyng, can not but bring forth her effectes or fruites. And by the wordes of Christ, the fruite must bee aunswerable to the tree, therefore all thoughtes, wordes, & dædes, & what soeuer proceedeth frō that corrupt nature, is corrupt, & vncleane, & so actuall sinne: and that thoughtes be herein cōprehended, it is playne, for that they bee the effectes of the originall corruption. For Christ himselfe sayeth: Out of the heart goeth euill thoughtes, and if any acte beside be not comprehended vnder these wordes, thought, worde, or dæde, the same is comprehended vnder these generall wordes of Paule: whatsoeuer is not

The definition of actuall sinne.

not of fayth is ſinne. Whereby it appeareth that not onely euyll thoughtes, wordes and dædes be actuall ſinne, but alſo thoſe thoughtes, wordes, & dædes, which otherwiſe (morally) of their owne nature be honeſt and good, yf they bée done out of fayth, that is to ſay, if they be done by enuy, not through fayth acceptable vnto God in Chriſt, euen thoſe thoughtes, wordes & dédes (ſæme they neuer ſo holy) bée ſinne. Now forasmuch as there is a deuiſion of actuall ſynne, which hath bene of long tyme receyued, it is expedient that ſomewhat bée ſayde concerning the ſame. The deuiſion is thys, into deadly ſinne, and into veniall ſinne. About both which partes, not only how triflingly, but alſo how wickedly the ſcholemen do holde, ſhal partly be ſhewed. Wherfore, firſt touching deadly ſinne in that they bynd them to a certayne number, affirming onely ſeuen ſinnes to be deadly, they doe not onely geue vnto man ſecuritie, in that hys enemy hath but ſeuen wayes to aſſaulte hym vnto death, from which if hée can imagine hym free, he thinketh hymſelfe

The diuiſion of actuall ſinne.

The teaching that there is but vii. deadly ſinnes is mere papiſtical & falſe.

in any other offence not to ſynne deadly, whereby all other ſynnes are extenuate, and all wicked inclinations, affections, and thoughtes, excluded from the number of deadly ſinnes. And yet ſinnes be called deadly for no other cauſe, but becauſe death is due vnto them. And therefore vnto what ſinne ſoeuer death is due, that ſinne is conſequentlye deadlye, but death is due to all ſynne. For Paule ſayth generally, the rewarde of ſinne is death, and therefore all ſynne is (in reſpecte of hys owne nature) deadly. And though there bee ſynnes whyche God imputeth not to man, yet that commeth not through the ſmalnes and lyghtnes of the ſynne, but through the mercye of God. And where agayne they affirme that deadly ſinne doth not exclude fayth, but that they maye both ſtande together, they no leſſe deceaue you as hereby appeareth, for S. Paule ſayth: they that walke after the flesh, can not pleaſe God: wherefore who ſo pleaſeth God walketh not after ỹ fleſhe, but whoſoeuer walketh in fayth pleaſeth God. Therefore whoſoeuer walketh in fayth walketh not after the

All ſinne for the whiche death is due is of it ſelfe deadly ſinne Rmo. 6

Rom. 3.

Rom.7 Rom.8 Abac.2 Hebr.10 Iohn.8 The defini-tion of ve-niall sinnes Act.10

flesshe, but to walke after the flesshe is to walke in deadly sinne. Therefore they that walke in fayth, walke not in deadly sinne, whereby it followeth that faith, and deadly sinne cã not stande together. Agayne, whosoeuer is dead, hath no lyfe in hym, but whosoeuer hath no life in hym, hath no fayth in hym: For the iuste do liue by fayth. Therefore whosoeuer is dead hath no fayth in him, but they are dead in whom deadly synne raygneth: For hee that synneth is the seruaunt vnto synne. Therefore they in whõ there is deadly synne, haue no fayth in thẽ. Let thys for a touch or say of their errours concernyng deadly sinne, suffice. Now touching veniall or remissible sinnes, they may thus be defined. Veniall synnes are all those synnes whiche through fayth are forgéeuen. The truth of thys definityon is euident by these wordes of Peter in the.x. of the Actes: To hym geeue all the prophets witnes, that through hys name all that beleeue in hym shall receaue remyssyon of synnes, but whatsoeuer is remytted is veniall, for to bee veniall and remyssible

is all one thing, and therfore all sinnes which through fayth are forgeuen are veniall: wherby the truth of the definition appeareth, and hereby it is euident that no sinne can be called veniall in respect of his owne nature, for so it is deadly, but for that through mercy it is remitted, so that one and the selfe same sinne is in diuers respectes both deadely and veniall, for in him where fayth is, it is veniall, and where faith is not, it is deadly. Whereby it is also euident that vnto the wycked no synne is venyall, so then the dyfference betwene veniall sinne and deadlye, consisteth not in the nature of the sinne, but in the wil of God, which to the faythfull remitteth it, and to the vnbeleuers reteineth it. Now touching the opinion of the scholemen concerning veniall sinne, it is a world to see how they turmoyle them selues about it, some of them thinke thē to be called veniall sinnes, because they be light and easily remitted, or els washt away with holy water, as they terme it: others thinke it so called, because after death it should be remissible by the

Deadly sinne & veniall sinne are in diuers respects but one.

The difference betwene deadly sinne & veniall sinne

The opinion of the scholemen concerning veniall sinne

fire of Purgatorye: others thynke them called remissible, or venyall in respect of the sinne agaynst the holy Ghost, which is called irremissible or vnforgeueable. But the better learned amongst them, accompt venyall synnes the dyspositiõ or proneneſſe towardes the thoughtes, and affectyons whiche leade vnto deadly synne. Herein is this one thyng worthy the notyng, that howsoeuer they amongest them selues disagree in diuersitie of opinions about the same, yet in this one thyng they all agree, that none of them all taketh either counsell, witnes, or authoritye out of Gods worde concernyng the same. The errour of all whiche, can not be hidden from him that considereth what hath bene sayde before. And vpon these false grounds thy inferre dyuers opinions of corrupt doctrine, whereof I will rehearse one or two. First they affirme that some synnes in the wicked be veniall synnes, which is proued false. Againe that venyall synnes should be light synnes, and not of their owne nature dammable. Againe, that they should bee washed away wyth holye water, or clenſed

The schole men agree in error

The false opinion & doctrine of the papists

cleanſed by the fire of Purgatory. And yet Iohn Baptiſt ſayd: Beholde the Lambe of God that taketh away the ſinnes of the world. And againe the Angell ſayd to Ioſeph: He ſhall ſaue his people from their ſinnes. Neither ſayd Iohn nor the Angel, coniured water or Purgatory ſhall take away the ſinnes of the world, or ſaue the people from their ſinne. Theſe thinges ſuffice for a taſte of their errors herein. Now, foraſmuch as it doth plainly appeare both what originall and actuall ſinne is, it is therby gathered that the difference betweene them is onely this. That in actuall ſinne that which is, as it were the matter or ſubſtance of the ſinne, remaineth not after it be committed, but onely the giltiſhip or bonde to the penaltie: As when a man committeth whoredome, murther, theft, or any ſuch like, ſoe ſoone as the acte is done, the ſinne is ended, ſo that the whoredome, murther, or theft is paſt and gone, but the giltiſhip and bonde to the penaltie remaineth: but in originall ſinne both the ſubſtance and matter of the ſinne

Iohn.1.

Math.1.

The difference betweene originall and actuall ſin.

and also the giltiship remaineth still: for the corruption remaineth still whereby euery man feeleth in his nature repining against all goodnes, and a greedy lust to the contrary. Thus by Adam sinne entred into the world, & death by the meanes of sinne, and all naturally are become the children of wrath, and all dead in sinne, so that death and damnation raigne ouer euery man. Thus hauing shewed the excellencie of mans creation, and horror of his transgression, whereby all his offspring are naturally rebells vnto God, and slaues vnto sinne and death, it followeth.

By Adam sinne entred into the world.

## Cap.2.

¶ That that transgression made man an apt subiecte for the two properties of God, namely mercy and iustice to worke vpon.

NOw man hauing thus throwne him selfe headlong into the dolorous dũgeon of deadly dispaire, ouerwhelmed

whelmed with ſwallowing ſurges of diſtroying diſtres, being now dedicate vnto the iuſt conceiued wrath of God, as the coniured foe to his owne former felicitie. Now lyeth his caitife conſcience diſplayed, before the offended Maieſtie of his late louing Creator, but now, reuenging Lord: ſo farre hath his rebellious outrage baniſhed all grace, and ſtampe of the diuine nature, that no print, or image therof remaineth perfect within him. In ſtede of all thoſe glorious ornamentes, he hath endued him ſelfe with peculiar beauties of his own choice (namely) ignorance, enuie, pride, crueltie, carnalitie, and all other ſinne, and that ſo naturally, that ſ̄ ſame now lurketh not in him as an accident, which may be remoued from his nature, but all his whole corrupt nature is now nothing els but ſinne it ſelfe. The whole man, body, minde, thought, worde, and deede, vtterly peruerted into the ſame, ſo that the whole endeuour and diſpoſition of his nature, through rauiſhing ſway of inſatiable luſte vnto ſinne, tra-

The wicked and damnable ſtate that man of him ſelfe is in.

uelleth (with vnquenchable thirſt) the execution of ỹ fruite therof. Whereby it appeareth, that man is now become a moſt apt ſubiect, and conuenient matter, wherin the iuſtice of God, hath to diſplay the magnificence of his power. For he being now nothing els but wickednes it ſelfe (which the iuſtice of God vtterly abhorreth and hateth) in due puniſhment of him, all the creatures of God haue to teſtifie and magnifie the pure, and vnſpotted righteouſneſſe of God, which with holy and iuſt power puniſheth moſt duely the hatefull and rebellious monſter ſinne and wickednes. But as his iuſtice hath here an apt ſubiect wherin to manifeſt to the whole world, the holy, fearfull, and reuerent Maieſtie therof: ſo hath his other moſt victorious proprietie, namely hys triumphant, and ſuperaboundaunt mercy, ſuch a ſubiect of the ſame man, wherin to manifeſt the glorious conqueſt therof as the whole world by vewe of the ſame, ſhal be enforced to teſtifie and confeſſe the infinite largenes of hys mercy, farre to exceede and ſurmount all the

As God by hys iuſtice condemneth & caſteth vs downe, ſo by hys aboundant mercy he raiſeth vs vp agayne.

The mercy of God

the reſidue of his glorious worke. Wherefore the diuine Maieſtie being not onely louing and merciful, but in dæde loue and mercy it ſelfe, willing yet of his infinite bountie & incomprehenſible goodnes to loue, that which now by nature was moſt vnworthy hys loue, pittying the vtter diſſolution and deſerued deſtruction of mankinde. God (I ſay) vewing & beholding with a blincke of vndeſerued grace the miſerable calamitie, of this curſed and iuſtlye condemned caitife, glaunſed by him with a certain dimme ſlent of comfort concerning his reſtitution, and adoptiou againe into the glorious libertie of the ſonnes of God: in promiſing that by the ſæde of the woman the Serpentes head ſhould be bruſed. Thus being apparant that Adams tranſgreſſion (bringing in ſinne and death) made him and his offpring rebells to God, and conſequently an apte ſubiecte, for the mercy and iuſtice of God to worke vpon It follweth.

farre exceedeth hys other worke

Iohn.4.

Rom.8.

Gen.3.

## Cap. 3.

¶ That for the manifesting of mans subiection to both those properties, the declaration of the lawe was needefull, wherin the condition of his estate myght appeare.

THe infinite mercy of God, hauyng thus geuen to Adam a touche or taie of the foundation of this new worke (concerning mans restitution) semeth (as it were for a tyme) to forget man, in leauing hym neither rule nor law manifested by his worde, wherby to gouerne hymselfe: to proue whether he (any thyng stirred as yet by hys swéete promise) would hunte and séeke after hys God, to the finding of whom he coulde want no store of guides, séeyng all the other creatures of god were indices or pointels, to shew him who he was. For the harmony and whole consent of all other creatures in their seueral kyndes con-

conſpired (as it were) together, to lead vnthankefull man to the knowledge, & admiration of his mighty and merueilous creator, by the contemplation of their obedience, and thanckefulnes in their kyndes, for his glorious worckes beſtowed vpon them: wherby he might be drawne both to reuerence and glorifie God, and beholde hys owne miſerable condition, which amongeſt all the reſt, was founde the onely iarring, and diſcordant ſtringe from the ſweete conſent of that harmony: By vewe wherof, he might alſo be pricked forward, to ſhame hys lacke, and ſeeke recouery of hys loſte obedience. For caſtyng hys eyes vp to heauen, there he myght ſée the inuiolable law of their creation moſt reuerently obſerued. The rowling ſky (with his rauiſhing ſway meaſuryng vnto vs the due tymes both of labour, & reſt, cariing about with vntyred motion in the ſpace of one naturall day, all the reſt of the heauenly hoſte) paynteth out the glory of God. The Sunne as a glorious bridegrome, expreſſeth ỹ magnificence of God, holding his yearely circuit

All creatures vnder heauen reuerence God in their kindes, ſauing onely man.

The Sunne.

circuit aboute the limites of his ſtately palace: at whoſe approching all things growing on the earth (apparelling theſelues in the beautifull ornamentes of theyr nature) yelde in their kynde glorye vnto God, for the cheerefull preſence of that comfortable creature.

The Moone. The chaungeable Moone that by her haſty iorneys in eche monthly trauell, diſpatcheth one whole viage: in repairyng her oft decayed light, ſheweth her obedience to her Creator, thereby yelding hym glory: vpon whoſe motion, not onely ſmall moyſtures and humours, but alſo the waſte and ſwallowing ſeas, ſeeme to attend. All the reſidue of the ſtarres, both wandring and fired, obſeruing (inuiolably) their motions, tymes, and circuites, declare the great and wonderfull power & glory of God.

Starres.

The Ayre. Then drawyng his eyes nearer home, conſidering the ayre, there alſo ſeeth he nothing but the praiſe and glory of god, beholding there the continuall trauell of nature, in filling her ſtorehouſes with plenty of munition, to execute the will and commaundement of their glo-

rious

ryous God: namelye, lightening, thunder, hayle, snow, rayne, wynde, and all other creatures of the place. The drawing hys eyes home to hys fæte, and beholdyng the earth, there also seeth hæ openlye dysplayed the magnyficence of God. For the earth her self in bryngyng forth and nourishing her children, bewrayeth the same. Beastes, Fishes and foules, in crauyng of God their fode, acknowledge hys soueraygntye. The birdes (in yeldyng hym well tuned thankes in their melodious harmonye) declare their reuerence to God. Al trees, plantes, and herbes by their smylyng grace, and glorious ornamentes of their beautie, paynte vnto man the magnyficence of their creator. And to bee shorte, euen from the heygth of heauen, vnto the centre of the earth hath he in all hys creatures as it were wrytten, or ingraued the glorious Maiestie, and magnyficence of hys incomprehensible myght, wisdome, bountie and eternitie.

Lightning
Thunder
Hayle
Snow
Rayne
Wynde
The earth declareth the magnificence of God.
Beastes
Fishes
Foules,
Birdes in the ayre.
Trees
Herbes
Plantes

But what needed thys farre trauell to seeke a thyng so nere at hande, had man but looked into hymselfe, hee coulde not

A glasse wherein man may behalde himselfe

not but see that all hys owne lyke, increase and conseruation, was nothyng els but the vertue and power of God dwelling in hym, whereby the truth of

Rom.1 these sayings of Saint Paule doth well appeare, namelye, That the inuincible thinges of God, that is to saye, his eternall power and Godhed are vnderstande, and seene by the thynges made from the creation of the worlde, to the intent that they shoulde bee without excuse: because that when they knew

Act.14 God, they gloryfied hym not as God, neither were thankefull. And agayne the Lorde left not him selfe wythout testimonye euen towardes them to whom hée sente no knowledge of hys worde. Surely although these rules and guides might haue trained man to the séekyng of God, yet God to géeue a more euident vew of hys infinite goodnes and mercy, myndefull of his promise concerning mans restitution first made to

Gen.3. Adam, but more clearely afterwardes to Abraham, in promising that in hys

Gene.22 séede all the nations of the earth should be blessed, God I say myndefull of this promise

promise chose oute a peculiar people namely, the children of Israell, indewing them with the name of hys people callyng hymselfe the God of Israell, as though hée had béene peculyar to them onely, vnto whom he manifestly opened hymselfe both by worde and miracle, vnto whom hée also declared the condytions whereupon he would receyue man to fauor agayne. And writing the same in tables of Stone, delyuered them to Moyses their ruler, as a glasse wherein to vew their miserable fall and corruption. The somme whereof was contained in these two commaundementes, namely, Thou shalt loue the Lorde thy God wyth all thy hearte, wyth all thy soule, wyth all thy mynde, and wyth all thy strength. The seconde: Thou shalt loue thy neyghboure as thy selfe. And although thys briefe somme was at the delyueraunce deuided into diuers and sondry braunches, yet all those are from hence deriued, as from their fountayne and hed. Nowe hauyng shewed that mans transgression, bryngyng in sinne and death made hym and all hys

Psal.135. Esay.19. Exod.6. Leuit.29. Deut.6 Leuit.19

sæde

ſæde rebels to God, and thereby an apte ſubiect for the iuſtyce and mercy of God, to worke on, and that alſo for the manyfeſtyng of mans ſubiection to both thoſe propertyes, a law was nædefull wherein the condition of hys eſtate mighte appeare, it followeth.

## Cap. 4.

¶ That the nature of the lawe is to be knowne, and what is requiſite to the fulfillyng therof, and the contrarietie betwene the ſame, and the corrupt nature of man.

AS the wyſedome of God being of it ſelfe vnſearcheable, offereth vnto vs contynuall cauſe to haue the ſame in admiration: ſo in my iudgement it hath not here offered vnto vs the leſt in adding to his puiſſaunt and imperiall commaundement, ℣ lawe, this worde Loue In ſaying, thou ſhalt loue the Lorde thy God: why not rather, thou ſhalt honour,

God commaundeth vs to loue him

honour, worshyp, serue, or obey the Lord thy God. All which wordes seeme at the first sight to argue in the law maker greater impery, superioritie, & prerogatiue, then this word [Loue] whiche seemeth to import too much familiaritie and equalitie: surely the wisedome of God hauyng to deale with the ouerthwart nature of man, sawe it conuenient to vse that worde, of the vnderstanding wherof, man him selfe was able to pretend least ignorannce, and that whose nature by force of the effecte, and propertie was commonly knowen to all, and that whiche in deede wel wayed, includeth more then any of the other rehearsed. For if he shoulde haue vsed any of the other wordes, namely, honour, worshyp, serue, obey, or such like, it might haue beene that some whose calyng and estate offereth vnto them the vewe of no such reuerence, might at the least haue pretended some ignorannce of the meanyng thereof. But to meete with all occasions, the God of all wisedome vsed that worde, whose effecte and propertie trayned euery man to so sen-

God commaundeth vs to loue hym.

sible feeling of the meaning thereof; that no man could pretende ignorance of the same, forasmuche as the whole nature of man trauelleth in continual vse, and practise of loue towardes sinne and wickednes. And although mans knowledge concerning the meaning of that worde, was gathered oute of the fruites of his corruption, he being as it were sinne it selfe: yet that, neyther hindered his vnderstanding of the meanyng therof, neither any whit debased the puritie of the nature thereof. So that whosoeuer by those effectes, or properties of loue, whyche hee felt in him selfe (towardes sinne) had sought the definition thereof, he shoulde forthwith haue seene how entire and absolute a ryghteousnesse the law requireth. Wherfore hauyng thus spoken of the nature of loue, it seemeth now conuenient, to vse some definityon thereof, whereby the truth of my assertion may be more apparant: wherefore it may be thus defined.

Definition of loue

Loue is a naturall affectyon of the minde, inflamyng all the powers of the louer with willing duetie towardes the beloued,

beloued. By this definition it is playne, that where he ſaith, thou shalt loue the Lorde thy God, it importeth as much as if he had ſayd, it is required that with willing deſire & naturall affectyon both of body and mynde, and all the powers of the whole man, thou performe due obedience to the Lorde thy God. Surely if the holy Ghoſt had ſayd no more, but thou shalt loue the Lorde thy God, the force and efficacye of loue is by the definition euident to bee ſuche, as it requireth a naturall inclination, and willing proneneſſe of all the partes of man to the obedyence of God: wherefore moſt truely it is ſayd of ỹ Apoſtle Paul, that loue is the fulfillyng of the lawe. And to take away all ambiguitie, the holy Ghoſt hath added ſuche other words, as dyſcharge hys meanyng herein of doubtfull vnderſtanding. For hee addeth theſe wordes: wyth all thy heart, with all thy ſoule, with all thy minde, and with all thy ſtrength. Nowe forasmuche as the heart or mynde, which I here take to be one, and yet both termes put in, to expreſſe the vehemencie of the

What it is to loue the Lord our God.

Rom. 13

Deut. 6

lawe: Forasmuche I say, as the heart or minde is the fountaine, or seate of all willing desire, and naturall inclination of ỹ whole man, it is playne, that where hee sayeth, with all thy heart, and with all thy mynde, it is all one, as if he had sayde: thou shalt loue thy Lord thy God with all willing desire, naturall affection, and inclination, of the whole man. And here this note is not to bee omitted, that hee putteth to this worde [all] in saying, with all thy heart, &c. So that thereby no affection, power, nor disposition of ỹ hart may be wanting: whereby it is euident, that to the fulfilling of the lawe, is required such restitution of mans originall nature, that as now al his desire and affections naturallye lust after wickednesse, so must all the desires and affections of those whom the lawe can iustifie, naturally lust after righteousnesse. He addeth moreouer, with all thy soule, to shew that the law is spirituall, and requireth also to the fulfilling thereof, all the powers, and intentyons of the soule, whych is euident in that Christ himselfe, the best expositor of the law

lawe affirmeth: That who ſo is angry with his brother vnaduiſedly, is in danger of iudgement: and that who ſo looketh on a woman, and luſteth after her, hath already committed adultrye with her in his heart: whereby the ſpirituall force of the lawe appeareth. And laſt of all he addeth, with all thy ſtrength, which is a proprietie, common both to body and minde. And by adding thereto this worde [all] it is plaine that it requireth the ful, natural, and abſolute obedience, of all ỹ powers of body and ſoule. And hereby ſufficiently appeareth the meaning of the law, namely, that with all willing deſire, and naturall affection, both of body and ſoule, and all the powers and nature of the whole man, thou ſhalt yelde obedience to the Lorde thy God: leſſe then the which, the lawe could by no meanes require of man, ſeing therein is nothing commaũded but that which the condition of his originall eſtate was created vnto, from the which ſeing the whole man (that is to ſay) body and ſoule, with indeuour and habilitie of

Math. 5

Deut. 6.

them both is willingly fallen, as is shewed in the first and second chapters. Whereby it appeareth that mans righteousnes required in the law, must be in him so naturally, that the same must not lurke in him, as an accident which may be removed from his nature. But all hys whole nature must be nothing els, but the Image of righteousnesse it selfe: the whole man, body, minde, thought, worde, and deede, perfectly resolued into the same, so that the whole indeuour and disposition of nature (through rauishing sway of willing desire and naturall affection vnto righteousnesse) must trauell with vnquenchable thirst the execution of the fruite thereof: such must be the vnquenchable passion and prone desire of very nature thereunto, that if no law were geuen to traine man to righteousnes, yet nature her selfe would be vnto him a continuall & inuiolable law concerning ỹ same, as hauing no power nor habilitie to desire the contrary: whereof no such example can be geuen to make vs feele the truth of this assertion as the contemplation

tion of the pleasant sway and willing proneues of our nature vnto sinne, who needeth no law to draw her thereunto, nay no lawe can keepe her from it: which is nothing els in deede, but the very opposite of the other. So that loke with what willing and naturall pleasure and delight, the whole disposition of man now trauelleth to the execution of vice and sinne: the law requireth of all them that seeke righteousnes by the deedes thereof, that with the same willing and naturall pleasure and delight, the whole disposition of them must trauell the execution of the workes of righteousnes. So that to be short, as now no lawe is able to holde mans nature from wickednes: so the lawe requireth in man, such a naturall and absolute righteousnes as no lawe (if any such could be made) should be able to holde his nature from righteousnes. Hauing thus shewed by the lawe of the first table, that all workes required in the law to mans restitution, must proceede from a naturall proneues, and willing desire of the whole mã vnto righteousnes.

I ſée no cauſe to tary about the lawe of the ſecond table, which concerneth onely mans dutie towardes his neighbour, euen as the firſt concerneth his duetie towardes God. The lawe is this: Thou ſhalt loue thy neighbour as thy ſelfe: vnto the vnderſtanding whereof, that which is already ſaid concerning loue, hath ſo opened the way, that onely this briefe explication therof may ſuffice: namely, thou ſhalt with willing deſire and naturall pronenes of all the powers of the whole man, couet thy neighbours felicitie both in body and ſoule, as much as thine owne. Hauing now ſufficiently ſhewed ỹ nature of the law, and what is required to the fulfilling thereof, it is neceſſary to compare with the ſame, the corrupt nature of man, expreſſed in the firſt and ſecond chapters.

Leuit. 19.

For the playne vnderſtanding wherof, it is expedient to vſe ſome definitiõs of thẽ both. The law may thus be defined: The law is ỹ abſolute rule of righteouſnes, which chalengeth to the fulfilling therof, the full obedience, willing deſire,

Definition of the law.

deſire, and naturall pronenesse of the whole man. Contrariwise, the corrupt nature of man gathered out of the second chapter, is a corrupt disposition infecting the whole man with full obedience, willing desire and lustfull proneneſſe vnto ſinne and rebellion: whiche by theſe wordes of Paule to the Rom. is euident: It is not obedient to the law of God, nether it can be. And to ỹ Corinthes: The natural man perceiueth not the thinges that be of God, for they are but folishnes vnto hym, neither can he perceiue them, becauſe they are ſpiritually examined. Thus thorough the compariſon of theſe two together, it euidently appeareth, that in the whole corrupt nature of man, there is no iote of abilitie to ſatiſfie ỹ law in any one poynte, theyr natures being as direct contrary as fire and water, heate and cold, light and darkenes.

Mans corrupt nature.

Man can not ſatiſfy the law.

And here I cãnot omit, ſeing ỹ place doth vrge me, the fearefull ſhift which in this cauſe ſome aduerſaries ſéeke (in hunting for degrées of perfection) to eſtabliſhe their blinde righteouſneſſe of

wo2kes, as though the law chalenged not of man the abſolute perfo2mance thereof, but a certaine degree of perfection p2opo2tionall to the condition of his habilitie, in saying there is perfection in childzen, perfection in men, perfection in Angelles, and perfection in God, concluding thereby such a perfection onely, to be required in man as is p2opo2tionall to ỹ condition of his habilitie, as though in the lawe of God, there were at the leaſt a certayne wincking at wickednesse, alowing such perfection as man can attaine, and wincking at the reſt of his wantes. Surely as this doctrine is vntrue, so is it daungerous & fearefull. The vntruth wherof is hereby manifeſt, both in that the law was geuen vnto man, and also it doth exp2eſſely exact the full and entire obedience of all the p2incipall partes of man. Fo2 what creature beſides man hath hart, ſoule, and mynde. The daungerouſnes and fearefulnes of this doctrine doth hereby appeare, fo2 no man can be ſo wicked, but vnder the lẽ ther of he may finde ſafe harbo2ough to defend

A falſe and co2rupt doctrine.

fend the deſerued ſtorme of iuſt reproofe and puniſhment: for being reproued for ſinne, may he not by this doctrine ſafely ſay to hys reprouer: Sir, glory you in the meaſure of your own perfection. I for my parte expreſſe the perfection, anſwerable to my habilitie, whiche is as much as the lawe requireth, the leſſe I can performe, the more is my good hap, ſæyng the law alloweth the ſufficiencie of my ſmall habilitie, for that thereby I haue the more libertye to fade my nature wyth her daintie delightes. Surely I ſée not how this doctrine can haue other meanyng, ſæyng they ſéeme to inferre this ſenſe, in ỹ they affirme that God commaundeth vs nothing impoſſible: which by their owne degrées of perfection muſt nédes haue thys meanyng: that where our habilitie is not able to ſtrayne it ſelf to the abſolute perfection of the lawe, there the law ſlacketh it ſelfe to the weake perfection of our habilitie. Truly if this be not their meanyng, it were expedient that ſome of them made a gloſe vpon the text, that the reader myght better vnderſtand it.

Surely

Surely if they were not to deepely learned in errour, they woulde otherwise consider the nature and end of the law, and acknowledge mans imperfection, & whole insufficientie to the fulfillyng thereof, and so seeke for that whiche nowe followeth here to bee required, namely:

## Cap.5.

¶ To what ende the lawe shoulde be geuen to man, he hauyng no power to satisfie any parte of the same.

THe glorious and reuerende maiesty of God beholdyng (euen from Adams fall) the miserable captiuitie of mans estate, and myndyng hys promised deliuerance, that therby the victorious triumph of hys mercy might be sounded throughout the worlde, to the iuste aduauncement of hys glory. God I say, myndefull hereof, as the wisest builder, beganne the foundation of this newe

worke

worke concernyng mans restitution, vpon the rocke, whiche was immoueable throughout all eternitie, & that in suche sorte that the whole glory thereof (as of right appertained) might iustly redound to hymselfe beyng the begynner, continuer, and finisher of the same: namely, vpon the immutable determination of hys owne purpose frely offered by promyse: first to Adam, in promising that by the sede of the woman, the serpentes head should be bruised, whiche promyse once past hym, thereby was strayght way offred to careles man, iust cause of two principall dueties: First, and chiefly with thankfull heart to haue layde holde of the promyse of God: that is, constantly to haue beleued that as God had promised, so he was both able, and willyng to performe the same. Secondly, with continuall admiration to gaze at the incomprehensible wisedome of God, in the maruelous continuation of that worke. Which thing if we now diligently marke (vnto whom from the beginning to the finishing thereof the whole course and order is playnely shewed

God freely and of hys purpose procured mans redemption Gene. 3

shewed in the scryptures.) Then shall we easely finde that which in thys chapter is required: namely the ende and cause why God gaue the lawe to man though man had no iot of habilitie to performe any part of the same. Wherefore considering wel the ordinary course of Gods doynges in that cause, we shall see how he (as it were by degrées) trayned dull man to the vnderstãdyng of his glorious purpose. First, forasmuch as Adam and the yong worlde immedyatly succeding him, was both so neare the familiaritie (as it were) of God, and the tyme of the gyfte of the promise, and also for that the full measure of wickednesse (which with the age of the worlde continually taketh increase) was not yet in mans possessiõ: therfore vnto him (as then) it might surely haue beene sufficient, euen by the instinct of the lawe engrafted in nature, and by the contemplation of the obedyẽce of all other creatures in their kinds, to haue vewed and considered the great lacke in hys owne nature towardes the performaunce of righteousnesse, and therby to haue bene

stirred

ſtirred by flyght to ſéeke the immutable and perdurable frée promyſe of God cõcernyng the womans ſéede: thankfully, but yet boldely, chalengyng priuilege of the ſame, ſéeing the matter now hung not vpon his worthynes, but vppon the truth of Gods promiſe. That is to ſay, that euen as God is true, ſo hath hée bounde himſelfe to performe mans deliueraunce in hys good tyme, by the womans ſéede: And vppon this fayth ioyfully to haue repoſed hymſelfe. But alas fooliſhe man did not ſo: Which notwythſtanding the lentie and long ſufferyng of God, bare with ſinfull man, to ſée if yet in any tyme he would haue regarde of hym ſelfe, and ſée from whence he were fallen. But nothing it boted, for on trotted hée in the high way of wickedneſſe, wherein the farther he trauailed, the ſmother, larger, and more delicate he found it. Wherefore God being not mutable as man, but one and the ſame for euer, moſt myndefull of hys promyſe, whereof the memory ſéemed now almoſt raſed out of the heart of careles man. God I ſay vouchſafed to

As God is true, ſo did he bind himſelf to performe mans deliuerance

renue

God renued his promyse for the restoring of mankinde Gene.22.

renue the same agayne, & that in larger wordes vnto Abraham in saying: In thy seede shall all the nations of the earth bee blessed. And the same he continued in lyke forme of wordes afterwardes to Isaac. Gene.28. Here was the matter renued agayne, still shooting at one Gene.3 marke, namely, that by the sæde of the woman the Serpentes head shoulde bee bruised. But now hee offereth a playne explication of his meaning, concerning the brusyng of the Serpentes head, namely, that where man by despisyng the commaundement of God, and leanyng to the subtill perswasion of the Serpent, was fallen into the curse of God: Now was it promised that in the Gene.22. sæde of Abraham all the nations of the earth shoulde bee blessed: that is to say, deliuered from that curse againe. It is also come to a more particularitie, for now the promised sæde is limited within one stocke: namely, of Abraham. Thus by degrees the purpose of God goeth forward more and more openyng it selfe, labouring styll to prouoke sinfull man to foresee hys great daunger and

and flye to the promysed sæde for refuge, whiche notwithstandyng corrupt mã hasteth so fast after wickednes, that litle hæ regarded the condition of hys owne miserye: wherefore in the rypenesse of tyme, God seyng the wickednesse of man growen to so monstruous an extremitye, that none of all his former workes, nor frée promyse coulde wake hys sluggishe hart to consider his owne miserye, and so prycked by necessitye to flye to the promysed sæde, as to the shote ancker of hys safetye. God I say seeyng this, neuer vnmyndefull of hys promyse, determyneth now finally to set before man such a glasse, wherin hæ coulde no waye flye, nor escape from the most cleare, and euident sight of his owne owgely, and monstruous nature: that lothed with the sight therof, he forthwith might bée dryuen to flye to ỹ soueraigne medicine of hys restitution: namely to the frée promise of God, in the sæde of Abraham. Wherefore now chusyng out one kynde of people as was sayde before: namelye, the chyldren of Israell, to make of them a pat-

To the chyldren of Israell God first gaue the law.

terne to the reste of the worlde: that wyth the vewe of their obedyence towardes God, all the worlde myght bee prouoked by their example to seeke after hym, vnto them I say he deliuered the lawe: whiche contayned in it two generall offyces, the one exterior or outwarde, the other spirytuall and inward.

Two offices of the law.

The outward office of the law, leadeth to the maintenaunce of the common societie in thys life: for man according to the letter obseruyng the outwarde shewe of the workes thereof, although in the doers thereof, that bee nothyng but synne, yet ciuyll vertue and common order is thereby amongst men conserued: and publyke societie mayntayned, without whiche the lyfe of man, shoulde taste nothing but confusion.

The outward office of the law

The spirituall office of the law

The inwarde and spirituall offyce thereof is thys, that man comparyng hys corrupte nature therewyth, and beholdyng the vtter repugnaunce, and contrarietye betweene them, myght forthwith haue acknowledged hys great rebellyon against God, and perfectly vnderstande that the deliueraunce of man consysteth in the free promise

promyse of God, concernyng the sæde, namely Chryst: and in no righteousnesse that he in the lawe coulde chalenge, seyng his nature direct contrary to euery parte of the same: so that the law was not by Moyses declared vnto man to iustyfie hym. Not that the lawe wanted habilitie thereunto, if man coulde haue performed the ryghteousnesse required in the same, whereunto hæ was in hys first creation made able: but by the reason of hys dishabilitie through corruptyon, the lawe was opened vnto hym to be as Saint Paule saeth: The displaier of the strength of synne, a threatner of the curse, a bewrayer of hys wickednes, the admynistratyon of death, the increase of synne, the stirrer vp of the motions of synne, the cause of wrath, the increaser of offence. But vnto what ende was the lawe thys vnto man, to hys destruction? No: but to driue hym by the dreadfull dewe of hys iust condemnation, vtterly to abandon hymselfe, and all hys owne workes and righteousnesse, and to flye from the sentence of the lawe, vnto the sentence of

1. Cor. 15
Rom. 3
2. Cor. 3
Rom. 7
Rom. 4
Rom. 5

grace conteyned in the frée promyse of God, concernyng the séede to come, namely, Chryst. Saint Paul to the Galathians proponed thys question hym selfe: After hée hath beaten them from
Gal. 3. the Lawe, to the promise in Chriſte TVherefore then serueth thé lawe? as thoughe hée had sayde, if no man can be iustyfied by the lawe, to what ende then serueth it? He aunswereth himselfe, it was added because of transgressyons, till the seede came vnto whiche the pro-
Rom. 7 myse was made, that is, it was added, that synne myght appeare, and to make sinne out of measure sinfull, and to conclude all vnder sinne, that al by the fearfull sentence thereof, myght flye to the promise, and waite the time of the séede to come, namely, Chriſt, vnto whom the promise was made, and by hym receyue their deliuerance. Seyng mans restitution stode now only vpon the promise, & truth of God, and not vpon the lawe, to the fulfylling of any part wherof, he had lost both habilitie and inclination. And
Gal. 3. therefore S. Paule sayeth: If there had bene a lawe geuen whiche coulde haue

geuen

geuen life, then no doubt righteouſ-
nes shoulde haue come by the lawe,
that is to ſay, if ſuch a law had bene
geuen, as corrupt man had bene able to
haue perfourmed and kept, thē no doubt
hee ſhould haue bene iuſtified by the
law. But the law being ſuch, whereun-
to he neither had habilitie nor inclina-
tion, it had onely force to ſhewe vnto
hym what hee ought to be, and to pro-
nounce vpon him the ſentence of death,
and his iuſt condemnation, to force him
thereby to flye from thence, to ſeeke his
free releaſe in Chriſt, ý promiſed ſeede to
come. But hereunto the aduerſaries
obiect, that if God ſhould commaunde
vs things vnpoſſible to vs to perfourme,
then ſhould we both be iuſtly diſcharged
of blame, & God to be accuſed of cruel-
tie in condemning vs, for not doyng that
whiche by no meanes is poſſible vnto
vs. Vnto the folie and wickednes of
which obiection, it is eaſelie anſwered,
that although vnto our corrupt nature
it be nowe vtterly vnpoſſible to ſatiſfie
the law, yet neither is the law therfore
vniuſt or violente, nor God extreme or

An obiecti-
on of the
papiſtes.

An anſwer

cruell in requiryng the performance therof at our handes, for therein is nothyng by hym required of vs, but that whereunto in our originall nature he had created vs both able, sufficient, & naturally inclined, with ful furniture of free choise and power to haue executed the same: wherof what soeuer nowe is wantyng in the habilitie of our corrupt nature, that cõmeth not either by crueltie in God, or faulte in the lawe, but by our owne wicked and wilful transgression, wherby the habilitie therunto is vtterly lost (as is shewed before) by spoyle of our originall righteousnesse. For the law is not geuen as a measure, or scantlyng of the habilitie of our purchased corruption, but as the absolute rule of our originall perfection. The law doth teache vs howe holy and excellent we were by God created at the firste, and how fouly by our selues, we be now fallen from that we ought to be. The law doth paint vnto vs the excellency of the Image of God, wherunto we were created: if a man by disease or extreme sorenes of his eyes, be vtterly vnable to be-

hold

hold the light, is the light therfore to be thought or iudged violente? May, is it not for all that the onely obiect, wherin that sense was naturally created, to haue hys whole vse and delight? if now the eyes can not behold it, this argueth neither extremitie nor violence in the light, but contrariwise, great disease and corruption in the eyes. So is the law, the natural obiect whereunto mans nature was created, to haue all her motions and senses directed, with naturall felicitie and delight: which if now it be vnable to abyde, that neither argueth extremitie, violence, or cruelte, either in God, or the law: but contrariwise great disease and corruption, in mans nature. And that the obseruation of the law is vnpossible vnto man, as now his nature is corrupted, the testimony of these Scriptures doe playnely auouch. Thus writeth Paul to ỹ Rom. for what the lawe could not do, in asmuch as it was weake, because of the flesh. &c Rom. 8.

Here as there is an impossibilitie ioyned to the law, in that he sayth the law could not do it. So also he declared the

same impossibilitie not to consist therein, by reason of the nature of the lawe, but by reason of the imperfection of the flesh, that is for asmuch as the imperfection of the flesh is so great, that it can not performe any suche worke, as the law is able or hath strēght to alow. And a litle after in the same Chapter: for it is not obedient to the law of God neither it can bee. And a litle after he affirmeth, that wee knowe not what to desire as we ought: Thē much lesse is it possible to do as we ought. And againe to ỹ Corinthes: The naturall mā perceiueth not the thinges of the spirite of God, for they are but fooliſhnes vnto hym, neither can he perceaue them, because they are spiritually examined. And Christe hym selfe saith: how can you speake good thinges seeing your selues be euill? And againe: an euill tree, can bring forth no good fruite. Hereby sufficiētly appeareth, that the fulfiling of ỹ cōmaundemēts is impossible vnto mā, as hys nature is now corrupt, which by ỹ last Chapter was also euident: & that the fathers agræmentes with vs here-

Cor. 2.

in

in may appeare, thus writeth Auguſtine, concerning the loue towardes God, and our neighbour. *Cum ab hac peregrinatione, in qua per fidem nunc ambulatur, peruentum erit ad ſpeciem, quam (nondum viſam) ſperamus, & per patientiam expectamus: proculdubio & ipſa dilectio, non ſolùm ſupra quam hic habemus, ſed longè ſupra quam petimus, & ſupra quam intelligimus, erit: neque enim reſtat in nobis aliquid quod addi poſſit ad totum, quia ſi reſtabit aliquid, illud non erit totum: proinde de hoc erit primum præceptum iuſtitiæ, quo iubemur diligere Deum ex toto corde, ex tota anima, ex tota mente, cui eſt de proximo diligendo alterum conſequens, quod in illa vita complebimus, cum videbimus Deum facie ad faciem, ſed ideo nobis hoc etiam nunc præceptum eſt, vt admoneremur quid fide expoſcere, quò ſpem præmittere, & obliuiſcendo quæ retrò ſunt, in quæ anteriora nos extendere debeamus.* VVhen from this pilgrimage (wherin we preſently walke through fayth) we ſhall come to that thyng (which yet vnſene) we hope for, and awayte through patience: without all doubt our loue ſhall not onely excede that whyche wee poſſeſſe

*De ſpiritu & lite. Cap. 36.*

poſſeſſe here, but alſo bee farre aboue that whiche wee deſire, or vnderſtand: for there remayneth nothyng in vs, that can be added vnto All, for if any thyng shoulde bee lefte oute, then can it not bee All, therefore concernyng this shall the firſte precepte of righteouſneſſe bee, wherein we are commaunded to loue GOD withall the hearte, withal the ſoule, and withall the mynde: wherunto followeth another concernyng loue towardes our neighbour, which wee shall fulfill in that lyfe when wee shall ſee God face to face. But for this cauſe is it now alſo commaunded vs, that we should bee admonished what to aſke in faith, whether to adreſſe our hope, and in forgettyng the thynges which are behind vs, vnto what thyngs that be before vs, wee ought to direct our ſelues. Againe Ambroſe. *Sacrificio hoſtiam laudis. Non ſacrifico inquit, ſed ſacrificabo, ſignificans illud perfectum eſſe ſacrificium, quando vnuſquiſq; Domino corporis huius vinculis abſolutus, aſſiſtet, & eſſe-*

*Lib. de bono mortis. Cap. 3.*

*offeret ſe hoſtiam laudis : quia ante mortem nulla eſt perfecta laudatio.* I ſhall offer the ſacrifice of prayſe, hee ſayth not, Ido offer, but I ſhal offer, ſignifiyng that that, is the perſect ſacrifice, when euery one loſed from the bondes of this body, ſhalbe preſent with the Lord, and offer him ſelfe a ſacrifice of prayſe, for before death there is no perfect prayſing. Agayne Sainte Bernard : *Nec latuit præceptorem, præcepti pondus hominum excedere vires : ſed iudicauit vtile ex hoc ipſo, ſuæ illos ſufficientiæ admoneri, vt & ſcirent ſane ad quem iuſtitiæ finem niti pro viribus oporteret. Ergo mandando impoſſibilia, non præuaricatores homines fecit, ſed humiles, vt omne os obſtruatur, & ſubditus fiat totus mundus deo, quia ex operibus non iuſtificabitur omnis caro coram illo, accipientes quippe mandatum, & ſentientes defectum, clamabimus in cœlum, & miſerebitur noſtri deus, & ſciemus in illa die, quia non ex operibus iuſtitiæ quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſaluos nos fecit.* Neither was it hidden from the commaunder that the weight of the commaun-

*Super cantica. Ser. 50.*

maundemente did exceede the habilitie of men, but hee iudgeth it for this cauſe profitable, that it ſhoulde warne them of his ſufficiencie, and that they mighte alſo knowe vnto what ende of righteouſnes they ought to applie their force. VVherfore in commaunding impoſſible thinges, he made not men tranſgreſſors, but humble, that euery mouth might be ſtopped, and that all the world might be in daunger vnto God, becauſe, by workes no fleshe ſhall be iuſtified in his ſight. For when we receaue the commaundement & feele our lacke, wee ſhall crye vnto heauen, and God will haue mercy vpon vs, and we ſhall know in that daye that he hath ſaued vs, according to his owne mercy, and not for the rightcouſnes of workes, which we haue wrought. Againe Auguſtine: *Impoſſibile eſt legem impleri per carnem*: It is vnpoſſible that the lawe ſhoulde be fulfilled by fleshe. Now touching mans impoſſibilitie towardes the ſatisfaction of ỹ law, let this ſuffice. And as touching the fa-

*Lib. 3 contra duas epiſt. Pelag. cap. 2.*

thers

thers opinions concernyng the offyce of the lawe, thus wryteth Auguſtine: *Qui propterea iubet vt nos deficientes, ad illum confugiamus*: VVho doth therefore commaund, that we beyng inſufficyent, myght flye together vnto him. And agayne he ſayeth: *Hæc eſt igitur vtilitas legis, quia oſtendit hominem ſibi ipſi, vt ſciat infirmitatem ſuam, & videat quemadmodum per prohibitionem augeatur potiùs carnalis concupiſcentia, quám ſanetur. Appetuntur enim vehementius quæ vetantur, dum id quod ſpiritualiter iubetur, carnalis obſeruare compellitur*: This is therefore the vtilitie of the lawe, that it doth shew man vnto hym ſelfe, and that hee may ſee how by the reſtraint, carnall concupiſcence is rather increaſed then healed. For thoſe thynges that be forbydden are more vehemently deſired, when a carnall man is compelled to obſerue that whyche is ſpirytuallye commaunded, And agayne the ſame Auguſtine. *Per legem cognitio peccati, non enim ablatio peccati eſt: quia per ſolam gratiam auferetur peccatum*. By the lawe is the knowledge of ſynne but not

*De lit. et ſpi. ad Marcellinum. cap. 17.*

*Aſellico epiſt. 200.*

*Expo. quarundam, epiſt. ad Rom. x.*

not the taking away of ſynne, becauſe by the grace of God onely ſynne is taken awaye. And agayne, *Iuſtam ſcilicet legem iniuſtis hominibus dando, ad demonſtranda eorum peccata, non auferenda.* In geeuyng the iuſt law vnto vniuſt men, to shew theyr ſynnes, not to take them awaye. And agayns: *Omnes itaq; homines ſub lege conſtitutos reos facit lex, et ad hoc illis ſuper caput eſt, vt oſtendat peccata, non tollat:* For the lawe maketh all men gyltye that bee placed vnder the law and therefore it is ouer their heads that it maye shewe ſynne, but not to take awaye ſynne. It appeareth by all theſe authorities that the lawe (as now mans nature is corrupted) doth ſerue hym to thys ende: namelye, to paynt vnto hym his miſerable nature, curſſe, and iuſte condemnation, and to driue him thereby to ſæke hys relieſe in Chryſt the promiſed ſæde to come. Thus hauyng ſhewed why the law was geuen to man though hee had no iot of habilitie to performe any part thereof. It followeth to be enquired.

*In lib. expoſit. epiſt. Pauli ad Galatas.*

*Super Ioan. tracta. 3 cap. 1.*

The law doth shew ſinne but not take away ſinne

## Cap. 6.

¶ How man regarded the lawe, and howe in Chryſte the promyſed ſeede, the couenaunt concernyng mans reſtitutyon, was conſummate.

FOrasmuche as mans miſerable coꝛruptyon, had ſo farre caryed hym from the feelyng of the ſpiryte, and lyfe of all diuyne cauſes, that now wholly he wandered as it were in the barke, and in the contemplatyon of the outwarde bewe, neglectyng vtterly the maꝛye and pythe: In conſideratyon hereof, the incommenſurable greatneſſe of Gods mercye in the delyueraunce of the lawe, the ſpirytuall ende and purpoſe whereof, was by the iuſte terrour of the ſame, to ſcourge and whyp man from truſt in hymſelfe, to the promiſed ſeede. God I ſaye, in the delyuerance of the ſame, vſed ſuche externall cauſe of terrour to trayne the groſſe ſenſes vnto which man wholly obeyed, that if

their

their dusked and daseled eyes, had not bene moze then palpably blynde, they coulde not but haue clerely sæne, that in the law was offered vnto them nothyng but fearfulnes, hozroz, curse, and condemnation. Foz the cloudes dyd as it were teare, and rent in sunder ouer their heades, with roaring of the thunders. The Element wyth continuall flashyng of lightninges, sæmed vtterly resolued into flame. The Mountayne by vapozing out fearfull fume, and smothering smoke, myght sæme rather vnto them the mouth of hell, and foznace of consuming reuenge, thẽ any other spectacle. The terrible & hideous sharme of the trumpe, might well offer vnto thẽ ỹ terroz of ỹ hoste of heauẽ, as it were ranging towardes their iust deserued cõfusiõ. So that all the course and pzocesse of the whole action, sæmed to pzesent to them nothing, but hozroz and feare. Yea and the comfoz which Moyses him selfe sæmed to geue to the reliefe of their confounded mindes, wyth the viewe of this fearfull pagent was such, as (if they had well considered the same) the ende

The geuing of the law was hozrible & fearefull.

thereof

thereof vanished also into terror and feare. Be not afrayed (sayth he) God is come to prooue you, that hys feare may be in your eyes, that you synne not: As though he had sayde vnto them, stand not in doubt, nor feare that this shoulde be the daye of your destruction, for God doth thys to none other ende, but as it were to paynt vnto your outward senses, the horror of hys fearefull iustice, pronounced towards you in the law, whiche now is to be receiued, to awake your dull hearts by these external horrours, to flye from the vengeaunce of the same, that the dreadfull regard therof, by these outward fearefull spectacles, may so syncke into your myndes, that the burning terror of the same, contunually blasing before the eyes of your hartes, may chase you from your owne righteousnesse, which is nothing but sin, vnto the true ryghteousnesse, freely offered in the promised sæde. Thus if they had well considered, they myght easely haue seene, that all the whole comfort geuen thē by Moyses, vanished also into horror and feare of the lawe, that the

vengeaunce thereof alwayes present in
sight, myght enforce their flight for suc-
Exo.34 cour to the promise. If the face of Moy-
ses the bringer of the Law, was of such
brightnes, that their fleshlye eyes were
vtterly vnable to sustaine the pure, and
persing beames thereof: Oh how muche
might their dull hartes haue iudged the
blered eyes of their corrupt nature, vt-
terly vnable to sustayne the sharpe, and
terrible beames of the glorious, and ir-
reuocable sentence of the Law, agaynst
sinne and wickednes: God hauyng thus
Gal.3. deliuered vnto them the law, as a schole-
maister to lead them to the promyse, he
sent them dyuers tymes Prophetes a-
mongst them, by whom hée renued the
same more and more, opening vnto thē,
the meanyng of his purpose concernyng
the promised sæde, namely Christ: inso-
Esa.7. much, that he foretold them by Esay, of
whom he shoulde be borne, namely of a
Mich.5 virgine: by Micheas, where hée shoulde
be borne, namely in Bethleem: both by
Gen.49. Moyses himselfe, and also by Daniel, he
Daniel.9. declared vnto them the tyme, when he
should be borne, & the afflictyons which
he

he shoulde suffer for their restitution, he painted at large in Esay, and Zachery, the saluation of hys people, glory of his resurrection and kingdome: both by Esay, Jeremy, and Zacharye hæ foretold them, so that from Adams fall he trayned man to take holde of his promise, concerning the sæde for their delyuerance: All which notwithstanding, so farre were they from the true sense, and sæling thereof, that neither themselues were profited, nor by their example the heathen prouoked, to sæke after God. Wherefore God, now for hys truthes sake mynding the consummation of hys promise, determyned the finall establishment of thys couenant, in the handes of the promised sede, whereunto both Jew, and Gentile shoulde be inuited, that he as the sole mediator betweene God and mã, might make the full reconcilement. Wherefore the tyme beyng nowe come of hys long promised determination, hee sent his sole and onelye begotten sonne our Lorde and Sauyour Jesus Chryst, who of the virgine takyng flesshe, was made man, lyke vnto vs in all things,

Esa. 53. Zac. 9.

Esay. 62. Zac. 9.

sinne excepted: who after many afflictyons in publishing, & declaryng Gods full purpose, concernyng the consummation of hys couenaunt, sealed vp the same with his owne giltlesse death, and bloudshed. And after hys risyng agayne from death, sent his disciples abrode into all the partes of the earth, to publishe that glad tidinges of mans reconcilement to God, and deliueraunce from death, and sinne, by the merites and iust desert of Jesus Chryst. Thus hauyng shewed how man regarded the Law, and how in Christ the promised sæde, the couenant was consummate: it followeth.

## Cap.7.

¶ How the obedyence, and gyltlesse death of Christ, was a full satisfaction for the disobedience, and deserued death, purchased to all mankinde by Adam.

FOrasmuch as Adams rebellious disobedience, had so swalowed vp ỹ whole nature of man into sinne and wyckednes,

nes, as is shewed before, that hys whole nature is nothing els, but a full obedyence, wylling desire, and naturall proneſſe, of the whole man vnto ſinne and rebellion. And contrarywiſe, the law of God, is the abſolute rule of ryghteouſneſſe, which challengeth to the fulfilling thereof, the full obedience, willing deſire, and naturall proneſſe of the whole man vnto righteouſneſſe. These two being thus direct contrary, which notwithſtanding the God of all compaſſion (for the triumphant glory of hys victorious mercy, by the mediation of Chryſt, the appoynted ſæde) had bound himſelfe by promiſe to reconcile. In conſideration whereof, it was expedient, that to thys reconcilement ſuche a medyator in the promyſed ſæde ſhoulde be ſent, as participating in ſome poynt with both the extremes (namely God and man) myght haue an omniſufficient habilitie in hym ſelfe to conſummate the abſolute reconcilement: wherefore Chriſt the eternall ſonne and wiſedome of the father, commyng downe from heauen, beyng very righteouſneſſe it ſelfe, indewing the ſi-

militude of sinnefull flesh, became perfect man like vnto vs in all thinges, except sinne. And so of his diuine nature, and of naturall man (sinne excepted) became one perfect Christ, namely that perfect and onely meane, which in hym selfe had absolute habilitie, to consummate the reconcilement, in asmuch as he was fully possessed of the natures of both the extremes, namely perfect god, and perfect man (sinne excepted) who hauing in himselfe full obedience, willing desire, and naturall proneſſe of the whole man vnto the law, he being righteousnes it selfe, passing through many troubles & afflictions, in proclaiming to stubborn man his nature, office, & cause of his comming, & the nature of the new couenaunt, wher of he was ỹ mediator, finally offered vp him self vnto the iustice of God hys father, the absolute end, consummation, and sacrifice of thys reconcilement. As he vnto whom all the former promyses, law and prophetes, had respect and relation, who now appearing before the sentence of the law and iustice of God, presenteth hymselfe the

full

full raunſome and reconcilement of mans tranſgreſſion, by the iuſt deſert of hys innocent and giltles ſufferyng: that as by the rebellious acte of one gilty man, namely, Adam, ſinne and eternall death was engendered: euen ſo by the obedient acte, and giltles death of one giltele ſ man, namely, Jeſus Chriſt, ſinne and eternal death is iuſtly againe deſtroyed, and eternall lyfe, the crowne of righteouſneſſe abſolutely, and moſt truely purchaſed for mã. So that as the firſt Adam by corrupting nature made man the ſlaue of ſinne, ſo Chriſt the laſt Adam by adoption hath reſtored hym agayne to be childe of righteouſneſſe. Thys is he in whoſe perſon it is ſayde by the Prophet Oſeas, O death I will be thy death, O hell I will be thy ſting, ſo that by hym death is ſwalowed vp into victory: hys lyfe hath deuoured our death: hys righteouſnes hath ſubdued our ſinne: hys ſaluation hath vanquiſhed our damnation: he hath put out the hand writing of the ordinaunces which were againſt vs: he hath taken it out of the way and

Chriſt is the full raunſome, and reconcilement for mans tranſgreſſion. 1. Cor. 15.

Adam the firſt man made vs bond to ſin, And Chriſt the ſecond man, hath made vs free from ſinne. Ozee. 13.

Col. 2.

faſtned it vpon his croſſe. Thus all the promiſſes as Saint Paule ſaith being in him accompliſhed, hee nowe remaineth an aduocate at the right hande of his father, making interceſſion for vs, being our peace, our hope and conſolation, our wiſedome, iuſtice, ſanctification, and redemption: our light, our waye and our life, the accompliſhement and end of the lawe: vnto whom euen from the creation of Adam, vntill his comming, all the doing of God hadde reſpecte and relation. Thus the ſonne of God became man, to make men by adoption the ſonnes of God: the glorious became abiecte, to make the abiects glorious, The bleſſed became curſed, to make the curſed bleſſed: The rich became poore, to make the poore rich: The righteous became condemned, to make the condemned ryghteous: The free became bonde to make the bonde free: greate was the ſore of ſinne that neded ſuch a ſalue, as neither Patriarke nor Prophet, power nor Potentate, Aungell nor Archangell nor any other, but onelye the ſonne of God

Chriſt is our Aduocate to the father.

God was able to make : And hée not otherwise, then by hys death and innocẽt bloudshed. Great I say was the soze of sinne . Thus hauyng shewed that Chzist is the ende of the lawe, and hys death the omnisufficient redemption of man, it followeth.

## Cap. 8.

¶ To enquire the nature of the new couenant, and what on the behalfe of man is required, to the attaynement of ryghteousnesse in the same.

ALthough in the first couenant made betwene God & man, concernyng mans restitution, namely, in the lawe, God offered vnto man very much, vnto whom in dede he ought nothing: yet notwithstanding, the offer being vnder such conditions , as mans cozrupte nature coulde no waye (neyther by action noz consent satisfie) as is shewed befoze, surely the hope of that offer vanquished into

into iuſt feare, and horror of the ſentence: and although ỳ people to whom the lawe was geuen, namely, the Iewes, fantiſed vnto them ſelues a certayne fooliſhe ſatiſfaction, by outwarde ſhewe of holynes, which grew through their negligence, in not ſerching diligently the ſpirituall nature of the law, which requireth (as is ſhewed) the entire inclination, and naturall obedience of the whole man. Although the Iewes I ſay fantiſed by thys occaſion ſuch a ſatiſfaction, yet that nothyng hindered the purpeſe of God, (who ſaw their blynde preſumption) from eſtabliſhyng thys new couenaunt, which for hys truth ſake he promyſed, ſhoulde be a perfecte reconcilement betwene hym & man. The which couenaunt in deede is nothyng els, but the accompliſhment, or ende of the old couenaunt, and yet called new in reſpect of the olde promiſe, and for that the ſame is now deliuered a new and conſummat by the mediator hymſelfe. To the which couenaunt he ſeeketh no other conditions, then that which from all eternity he had appoyn-

ted

ted: And that whereunto the whole drift of all hys trauell both before the lawe, and in the lawe, and now vnder grace, had the onely respecte, as vnto the appoynted ende, that the glory (as of ryght apperteyned) myght be onely hys: namely vppon the condition of hys owne truth, that is to say, that as God is true, so can he not but accept the satisfaction of Christ, the promised seede, for the full and omnisufficient raunsome of all them that take holde of the same, vnto whom of his free fauour he had bound hymselfe by promise concernyng the same, in promising that he should iustifie the multitude and beare away theyr sins. And Paule declaryng Esa.53. the order of the performaunce of that promyse, affirmeth that thys iustification is the free gyft of God, in respect of Christ, apprehended by fayth. For thus he writeth to the Ephesians: By grace Eph.2. are you saued through faith, and not of your selues: it is the gift of God, and not of workes, least any man should boast hym. Now forasmuch, as it is here declared to be the free, or liberall gift

By Grace we are saued, thorough faith and not of our selues.

gift of God, in that hée sayth. By grace or fauour, which argueth the fredome of the gift. Therefore hath the expectation of man (for the attainement thereof) onelye to awayte vppon the frée bountye or liberalitie of God, and from thence onelye to acknowledge the same receiued without all desert, seeing it is geuen of grace or fauour. The meanes also whereby it is receaued, or applyed vnto man, is euidentlye declared, in that hee saith, through faith, whereby fayth appeareth to bée the instrument which vnto man is geuen of God, to take holde of the promises wythall. And because ambitious man shoulde haue no colour, to thinke him selfe anye furtherer, or fellowe worker in this worke, he addeth this playne exception, and not of your selues, to exclud all opinion of mans helpe touching the same. Whereunto also for greater euidence of his meanyng, he addeth as it were a repetition of the same sentence in other forme of wordes. In saying, it is the gift of God not of workes: whereunto finally he addeth the reason, or cause

why

why God so freely geueth it, and why he so earnestlye excepteth man with all his workes, from helping towardes the same: namely, least any man should boast hym, that is, that vnto man should not be left so muche as the Image, or colour of any cause to pretend title, to any part of the glory of that worke, that the same may be wholy reserued to God alone. Now forasmuche as fayth is here expressely taught, to be ỳ meanes which apprehendeth the promyse, therefore it is, by necessary consequence gathered, that onely fayth apprehendeth the promyses of God, and so onely fayth iustyfieth. And now because the waight of thys whole matter dependeth greatly vpon the true vnderstanding of these wordes, grace, fayth, iustification, or ryghteousnesse, and workes, therefore I thynke it expedient, to bestow some trauell, in seuerall declaration of euery of them. And first, touching Grace, forasmuch as in the Scripture, it is taken in three senses at the least, therefore it is expedient that all be declared, to the end it may be more apparant, in what sense

Only fayth apprehendeth the promises of God.

*Sola fides*

Grace.
Fayth.
Iustification, Righteousnesse & workes.

sense it is vsed in this place: wherefore, in this first and principall sense, it may thus be defined.

Definition of grace. Grace is a frée beneuolence of the will of God, iustifiyng ỹ elect thorough fayth in Christ. Now forasmuche as I know, the aduersaries will neuer admitte thys definition, because it is the ouerthrowe of their rotten building: Therfore, somewhat to arme the willing reader, against the charmes of their wrangling shiftes, I will seeke by the scriptures, to proue the truth of the same, by the parts therof, whiche are these: first, that it is a frée beneuolence of the will of God: secondly, that it iustifieth the elect through fayth in Christ. Now for the first part, namelye, that grace is a frée beneuolence of the will of God, it is thus proued. Saint

2. Tim. 1. Paule to Timothy sayth thus: VVho saued vs, and called vs wyth an holy calling, not accordyng to our deedes, but accordyng to hys owne purpose, and grace. And agayne the same Paule to the Ephesians sayeth thus: VVho

Eph. 1. hath predestynate vs to bee adopted thorough Iesus Chryst vnto him selfe according

accordyng to the beneuolence of hys wyll. Note that in the former place, he affirmeth our saluation to bee geuen according to hys grace or fauour: And now in thys place, he affirmeth the same to bee geuen accordyng to the beneuolence of hys wyll: whereby it is euident that his grace or fauour, and the beneuolence of his will is all one thyng. And Paule to the Romanes affirmeth it to bee freelye done, for he sayeth: All haue sinned, and are destitute of the glory of God, and are iustyfied freelye by hys grace: And therefore grace is ryghtlye sayde to bee a free beneuolence of the wyll of God, whiche was first to bee proued. Now touchyng the second parte, namely, that grace iustifieth the electe through fayth in Chryst, it is thus proued by these wordes of the Apostle. That wee beyng iustyfied by grace, shoulde bee made heyres according to the hope of eternall lyfe. Note here, that hee sayth, we are iustified by grace. And in the second to the Ephesians hee sayth thus: For by grace are you saued thorough fayth. Wherby it is euident

Rom. 3.

Titus. 3

Eph. 2.

dent that by grace through fayth we are iuſtified, which was ſecondly to be proued. Now I ſuppoſe ỹ truth of this definition is ſufficiently confirmed, which being the firſt, and principall ſignification of grace, namely, that whereby ryghteouſneſſe is geuen vnto man thorough faith: the reſt do require the leſſe trauell. Of the which, the ſecond groweth from this: firſt thus: Foraſmuch as all they whyche are iuſtified by grace through fayth, are by the free ſpirite of God, regenerate into a new lyfe: which breedeth ſuche diſpoſition or habite as bryngeth forth good workes, and holy conuerſation in them. Therefore theſe good gyftes of God are alſo ſometimes called grace. Finally that fauour which Chriſt hath with God hys father, and in reſpect of which wee are beloued of the father, is alſo called grace: for John ſayth: we haue receaued grace for grace: that is, we are receaued into the grace of God the father, for that grace or fauour whiche he beareth vnto Chriſt his ſonne. And this is the thyrd, and laſt ſignification of grace, which being

ing shewed, it seemeth not inconuenyent to note somwhat agayne, of the pestilent doctryne of your abusing deceauers concernyng grace, seeing their errour about the same is the mother, and nurse of that presumptuous trayto̅r, and ambitious rebell, I meane the doctrine of iustification of wo̅rkes, whiche to fill the purses of the wicked, spoyleth the Maiestie of God of the finall end of hys labour, namelye, of the triumph and glo̅ry of hys free and bountifull fauour, and maketh the treasure of the death of Chryst, of vyle and contemned p̅rice. Wherefo̅re to the hatchyng of their hainous errours about the effectes thereof, necessytie constrayned them to deuise false, and counterfayte matter o̅r substaunce, o̅r the ground of the same, acco̅rdyng whereunto they thus define it:

*Gratia est habitus a deo in animam infusus, bonitatis et charitatis eius similis, quo illum habens, gratus deo redditur, et facit opera illi grata, et meritoria*: Grace is an habyte lyke vnto the goodnesse and loue of God by hym infused into the minde, wherewyth hee that doth possesse it, is

Grace defined by the papistes.

made acceptable to God, and woorketh workes both merytorious, and acceptable vnto hym. For the vnderstandyng of the whiche definytion, it is necessary first to shew what they meane by thys woorde habyte, wherefore any propertye or qualytye whyche by infusion, education, exercise, custome, or any other way is perfectly attayned, is called habyte, whereby this definition euen at the first taste sauoureth of the soyle that bred it, for in the whole Scriptures of God there remayneth not so muche as the colloure of proufe hereof, that the *genus* or generall woorde, vnto that grace (wherby wee are saued) should be an habite of ỹ mynde, that is to say, a qualitye by education, exercyse, or infusion made perfect in mynde: Thys diuinitie is pyked out of Aristotles Ethickes, where it is taught, that the habilityes & powers of the mynde, are strengthened by habit, that is to say, by a perfection therein attayned through exercise made easye and ready to be performed, whyche wythout the same were very difficulte, or not to be done. Whiche beyng considered, I

Definition of habit.

thynke

thynke it not amysse, somewhat to note the treacherye of thys their heytheneſſe definityon, wyth shewes beautified to the sale, beyng in deede nothyng els but a paynted sepulchre, conteyning onely a stynckyng caryon of Pelagius filthy and corrupt hereſie, thoughe aboue all thynges they muſt seeme to diſſent from hym, and hys doctrine. And therefore at the firſt, in that they affirme grace to be an habite infuſed into the mynde, they thereby thinke with a pleaſaunt prefer, in the begynnyng to daſell the eyes of the worlde from ſuſpition of their ioynyng handes with hym: the ſubſtaunce of whoſe hereſye beyng well weyed, is neuertheleſſe one, and the ſame wyth this doctrine: wherefore great connyng was to be vſed in this matter, ſeing hys hatefull errour remayned, with great deteſtatyon condemned of the fathers, and therfore they muſt ſeme (at the leaſt in ſome ſuperficiall tryfle) as ſtout enemies to diſſent from hym. Wherefore, where his cunning was by Saint Auguſtine detected, that though hee vſed the name of grace, yet hee ment nothyng

therby but onely nature. Now these mē to auoide this open vew of vnitie, wyth his condemned hereſie. At the firſt gate, or entrie ſeeke ſuch colerable paſſage, as diſſenting from the ſhew of his wordes, maye neuertheleſſe embrace the ſubſtaunce of hys hereſie, wherefore not to ſeme that they accoumpt grace to be nature, they terme it an infuſed habite, thinkyng thereby to make it apparaunt, that they meane not any naturall power or habilitye. And yet agayne, in that they affirme it to bee lyke vnto the goodneſſe and loue of God, they thynke them ſelues to haue geuen a ſubſtauntyall ſhew, why all they that be therewyth adorned, ſhoulde be acceptable vnto God: Namely by reaſon of that lykenes, and ſimilitude to the goodneſſe & loue of God. And this forſooth they terme. *Gratia gratum faciens*. That is grace whyche maketh man acceptable, by whiche reaſon it muſt folow, that the loue wherewyth God acceypteth vs muſt come after thys grace, and come in reſpect thereof. And yet S. John ſayth hee loued vs firſt. And Saint Paul affirmeth that our accepta-

tion

tiō with God commeth in respect of his owne mercy, And this is here to be noted, that in man hym selfe, they place this they2 grace, wherby he is made acceptable vnto God, makyng hym therby a cause of his owne saluation: which errour Pelagius held, the falshode wher of appeareth partely, by that whiche is sayd before in the p2ofe of the first part of the true definition of grace, where it is euident, that, that grace whereby we be iustified, is a frée beneuolence of the will of God. Wherby it is manifest how fally it is sayd ỹ we are iustified by any habit powred into our myndes, seyng it is by the fauour o2 grace whiche is in God (and not in our selues) wherby he receiueth vs into his mercy. But this definition of theirs is (as I sayd before) grounded vppon Aristotles Diuinitie. Now for further p2ofe of their ioynyng with Pelagius in the substaunce of hys heresie herein: it is nedefull to compare the conclusion, of both the doctrines together in this point. Pelagius affirmed, that the begynnyng of all good wo2kes p2oceded from our selues, namely, from

Pelagians heresy.

the frée will and election of man, and that grace dyd onely helpe the possibilitie of nature, that these worckes might more easely be performed. Now the Papists and Scholemen bycause (as I sayd before) they must seme to dissent from him in somethyng, affirme that the begynnyng of good worckes, procedeth not frō nature, as he affirmed, but from grace. Mary this soueraigntie they attributed to nature, that in the will consisteth frée power & choyse, eitther by geuyng place vnto grace, to bryng forth good worckes, or els by resistyng the same, to omit thē. And I praye you from whēce commeth this will, seing they cal it frée? could they haue erred more if they had with Pelagius affirmed the firste cause of good worckes, to come from nature? no assuredly: for they place the principall cause in frée wil, whiche they place in nature, and vnto grace (though in wordes they geue it the first place) yet alowe they it no further power, but onelye to offer it vnto the mynde, leauyng the whole soueraignty vnto nature. Namely fre wil and choyse to admit, or not admitte the same,

ſame, ſo that in this matter they differre from Pelagius onely herein, in that hee affirmeth the firſt cauſe of good workes to conſiſte in nature, and the Papiſtes affirme it to conſiſte in grace: But yet vnto that grace they geue no further power but onelye to offer it vnto the mynde, which Pelagius neuer denyed, but not to conuert or renew the ſame, wherby grace hath at their handes ſuch ſtraight alowance, that vnleſſe frée will geue it leaue, it is Jacke out of office, and can do nothyng: ſo that with them both, frée wil is he, that ruleth the roſte, whereby they differre a litle in childiſhe ſhewe of wordes, but nothyng in the ſubſtaunce of the hereſie.

This grace which the Papiſtes haue hunted out is lyke a ſleeueleſſe Jacket hangyng in the ayre, which euery man may at hys owne choyſe either ſlyp on, or leaue vntouched. And yet Paule in playne wordes affirmeth, that it is neither in hym that willeth, nor in hym that runneth, but in God that pitieth, wherby it is euident that grace doth not only (as they imagine) inuite the mynde

vnto Chriſt, neither as they dreame is it a certaine generall grace common vnto all men, whiche euery one that lyſteth hath frée will, & power to receaue or refuſe. But it is in déede that frée fauour of God in reſpect of Chriſt, which not onely moueth the minde, but alſo by his ſpirite doth clearely turne, renewe, and regenerate the ſame accordyng to
3 Reg.18. theſe ſayinges of the Prophetes. Thus ſaith Elia, heare me O Lord, that this people may knowe that thou art the Lord God, and that thou haſt turned their hartes agayne nowe at the laſt.
Lament.5. And agayne Jeremy ſayth, O Lord turne vs vnto thee, and ſo shal we be
Ezech.11. turned. Agayn God by Ezechiell ſayth, I will plant a new ſpirite whithin your bowels, that ſtony hart wil I take out of your bodye, and geue you a fleshy hart, And agayn by Zacharie he ſayth, I will turne them alſo, for I pitie them. Here is both taught that God turneth the hart, & alſo the cauſe therof, namely, his mercy, For I pity them, ſaith he: ac-
Pſal.51. cording whereunto, Dauid cryeth, make me a cleane hart O God, and renue a

right

right ſpirit within me. And agayne, Inclyne my hart vnto thy teſtimonies. And Salomon crieth, Incline O Lord the hearte of thys people, that they may obey thy commaundements. Hereby appeareth, that the frée fauour or grace of God is ſuch, as firſt moueth the mind, & then renueth & turneth the ſame, and draweth it to conſent thereunto, according to thys ſaying of Chriſt, no man commeth vnto me vnleſſe my heauenly father draw him. Joh.6. Surely the Papiſtes ſhew themſelues the naturall heyres of Pelagius, in this theyr definition of grace: As by thys which Auguſtine writeth vnto Innocent the Byſhop of Rome, is euident: Pelagius (ſayth he) fearyng to be accurſed in the Paleſtine counſell, dyd aforehand accurſe all ſuch as ſayde they coulde lyue vprightly wythout grace: But by grace he vnderſtoode nothyng els, but the giftes which he imagined was beſtowed vppon vs in creation, as frée choyce, reaſon, will. &c. by which ſubtility the Paleſtine Byſhoppes beyng decaued, dyd abſolne hym: in

which

which dæde Saint Augustine doth excuse then for theyr vpright, and simple dealyng, for when they heard hym confesse the grace of God, they could thereby vnderstand no other grace, then that which the Scripture acknowledgeth, namely, the fauour of God, whereby we be regenerate and grafted into Christ. By which wordes of Saint Augustine it appeareth, that all other significations of grace hereunto applyed, are but subtill and false shiftes to darken the truth withall. And is not thys the very shift of the Papistes? For how much soeuer they sæme to accompt of grace, they meane nothyng lesse thereby, then the frée beneuolence of the wil of God in respect of Christ: but in dæde they meane theyr Philosophicall grace, their infused habit, which must helpe nature to hatch her brode of good workes, whereby to be iustified, if frée wyll be so curteous, as to geue her leaue. Neyther do they onely erre about the matter or substaunce of grace, as appeareth, but also about all the effectes thereof. For all those, which are

but

but in dæde diuers effectes, or properties of the fauour or grace of God, they accompt for seuerall graces, as where the grace of God preuenting vs, doth stirre and moue the mynde vnto goodnes, that accompt they for one seuerall grace, after the which first motion, and (as it were) iogging of the mynde, to awake the same from the deadly slæpe of rebellious contempt, there worketh another effect of the same grace which performeth the same thyng, whereunto the other prouoketh, for it turneth and altereth the vnwillyng mynde, and geueth lyfe agayne vnto the dead sæde of originall obedience: so that the mynde which before dispised to obey any of the heauenly motions, of the first prouoking effect of grace, is now by thys other effect, so chainged and clearely altered, that it beginneth to hate the flesshe whereunto onely before, it wholy and willingly obeyed, so that now it hungereth, thirsteth, and gredely desireth the full repayre of the lost obedience which before it could not but vtterly abhorre: and in respecte of thys effecte of grace which

which thus chaungeth and turneth the mynde, is grace it selfe called worckyng grace, which is not so called as though thys effect were a seuerall grace onely furnished wyth that qualitie: but it is so called to put a difference betwene thys effect of grace, and another, which immediatly followeth the same. Because that thys effect of grace worketh euer in such a subiecte, as neuer willyngly consenteth to the worke of the same, for vntill it hath chaunged the mynde, the mynde can consent to no godlynes, and so sone as it hath turned the mynde, then is the worke of thys effect finished, which once performed, then forth wyth appeareth that other effecte of grace, wherof I spake, namely, that as (in the conuerted mynde) grace willeth & worketh the workes of true godlynes, so doth the regenerate mynde, both wyll & worke the same, and thys effect of grace is called *cooperant*, grace or grace working together. And wyth the first of these two effectes of grace, doth the mynde mãte onely passiuely, because it is by it vnwillyngly subdued to suffer

the worʒkyng of the ſame, and is ſayde in the paſſiue voyce to bée renued oʒ to be turned. But with the ſecond of theſe two effectes the mynde doth mæte both paſſiuely and actiuely: paſſiuely in that it is dʒawen to wyll and woʒke ryghteouſneſſe, and actiuely in that beyng dʒawen, it willingly wylleth and woʒketh the ſame. And all theſe ſeuerall effects of grace, doe the Papyſtes (to builde vp their baggage) accompt foʒ ſeuerall graces, and not foʒ the ſeuerall effect of one, and the ſame frée, and vndeſerued fauour oʒ grace of God, whereby in reſpect of Chʒiſt, we are reconciled. They alſo accompt grace making acceptable, and grace frélye geuen foʒ two ſeuerall graces, and yet Saint Paule affirmeth that if it bée not frée, it is no grace. But it is good reaſon to géeue them leaue to erre, that ſéeke foʒ no truthe: foʒ ſo they may myſſe that, they care not what they finde, foʒ that once founde, farwell their market and ſale of all their traſhe. It appeareth by that whiche haue bene ſayde, that in their definition, the name of grace is not applyed vnto the true

genus

*genus*, or generall worde, vnder which all the dyuers propertyes thereof, bee comprehended: but onely vnto one effect thereof, namely that, whereby wee are prouoked vnto good workes. Let thys touchyng the true vnderstandyng of grace, and their errors about the same, suffice.

Thys beyng declared, next commeth fayth to bee consydered: Namely, in what signyfication it is to bee taken, where it is sayde to iustifye, or what that fayth is, thorough whiche wee bee iustyfied. For declaratyon whereof, it is also necessarie to note, howe dyuersely the worde is taken. It is sometyme taken for the matter or thynge which wee do beleue, as the Crede or beleefe is called the Chrystian fayth. It is also taken for that wherewith we beléeue, and that is that fayth, whereof we haue to entreat. There bee also other distynctions, as a liuely fayth, and a dead fayth: whiche dead faith is onely fayth in name, and not in deede: euen as a dead man is called a man, though hee be no man in deede: and of thys fayth doth S. James remem-

Fayth diuerslye taken in the scriptures.

remember.

There is also fayth to do miracles, whereof Christ him selfe speaketh, saying: Verely I say vnto you, that whosoeuer shall saye vnto thys mountayne, take thy selfe awaye, and cast thy selfe into the sea, and shall not wauer in hys heart, but shall beleeue, those thinges whyche hee sayeth shall come to passe, whatsoeuer he sayeth shall bee done vnto hym And thys fayth is common as well to the reprobate, as to the elect: as by these wordes of Christ appeareth. Many (sayth hee) will say to mee in that daye, Lorde Lorde, haue we not by thy name propheſied? and by thy name cast out deuils? and by thy name done many great woorkes? and then wyll I profesſe to them, I neuer knewe you. Depart from mee ye that woorke iniquite. There is also momentany fayth, or fayth for a time, whereof Christ speaketh in the parable of the seede, where he affirmeth, that some falling in the stony grounde, springeth vp for a tyme, vntill the heat of the sonne, or rage of persecution commeth, but then it withereth Math. 13

reth away, because it hath no rote. But now omittyng all the rest of the significations of fayth, it is in thys place, only that firme, and constant assentyng of the mynde, vnto the truth of Gods promises in Christ, whiche bringeth with it hope, charitie, sure confidence, and all other good workes. Whiche for more playne vnderstanding, may thus be defined. Fayth is a full assentyng of the minde, vnto the truth of Gods promyses in Christ, puryfyng the hartes of the receyuers. The trueth of thys definityon is gathered out of the Scriptures in thys sort. Firste that it is a full assenting of the mynde vnto the trueth of Gods promises in Christ, it is thus proued: Paule to the Hebrues sayth thus: Let vs drawe neare in a true harte, with assuraunce of fayth: And agayne, Let vs keepe the profession of our hope, wythout wauering. And Saint John in the first of his canonicall epistles sayth thus: He that beleueth not God, hath made hym a lyer: More haynous synne (then the which) none can be committed. Wherefore fayth is so full an assuraunce (of the truth

The definition of faith

Ebr. 10.

1. Joh. 5

truth of Gods promyse in Chryst) as can admit no whit of suspition or doubt, for loke how muche it wanteth of full assurance, so muche suspition (by these wordes of Saynt Iohn) it admytteth of Gods untrueth: any iot whereof, were more thē horrible to be suspected, whereby it followeth, that fayth is a full assenting of the minde, to the trueth of Gods promyse in Chryst: whiche was first to be proued. And hereunto well agréeth these wordes of Hillarius: *Ergo regnum cœlorum, quod Prophetæ nunciauerunt, Iohannes prædicabat, Dominus noster in se esse positum, est professus, vult sine aliqua incerta voluntatis ambiguitate sperari: alioquin iustificatio ex fide nulla est, si fides ipsa fiat ambigua.* Therefore the kingdome of heauen whyche the prophetes foretolde, Iohn preached, and our Lorde professed to bée placed in hymselfe, hée will haue it hoped for, wythout all waueryng doubte of mynde: otherwise if fayth it selfe bée made incertayne, then is there no iustyfication of fayth. And Augustine sayeth: *Quid est enim credere: nisi consentire verum esse quod dicitur.* In Mat. 5. De spirit. et litera. cap. 3

For what signifieth thys to beleeue, but to consent that that thing which is sayd, is true?

Nowe touchyng the seconde parte, namely, that it puryfieth the hearts of the receyuers. Peter in the Actes of the Apostles affirmeth it in playne wordes, Act.15. for thus he sayeth: He put no difference betweene vs and them, after that hee had by fayth puryfyed their hartes. Thus the definition beyng by euident wordes of the scrypture confirmed, the truth thereof is manyfest, and that this definition doth agree with that which S. Paule geueth to the Hebrues, it is manifest, if we note the matter wherabout fayth hath his vse, whiche is the word, & promise of God: hys definition is this: Fayth is the grounde of thinges hoped for, a certaynty of thynges whyche are not seene: In that, he calleth fayth, the grounde of thynges hoped for, and that the thyng hoped for, is the promised fauour of God in Chryst. Therefore is fayth the grounde of the promised fauor of God in Chryst. And what he meaneth by calling it the ground thereof, he pre-

sently

sentlye declareth, in that hée termed it a certainty of thynges that are not sene, whereby it is euident, that by hypostasis or ground, hee meaneth a certayntye, or full assuraunce. And vnto fayth, as it were a present possession of that promised fauour of God in Christ, whyche is yet neuertheles but hoped for, and in expectation, and not present vnto the senses, whereby appeareth the truth of that definition whyche I haue put. And by this definition of S. Paule it also appeareth, how much they erre, that accompt fayth wythin the predicament of qualitye, wher in dede it is a relatiue, in the predicament of relation, for fayth is not but in respect of hys obiecte, namely the promise of God performed in Chryste: so that if no promise were, there coulde be no fayth at all touching iustyficatyon.

Now hauing shewed a true definition of fayth, I thinke it not amysse somewhat to note, what the scholemen and papistes hold concerning the same: that thereby their error may partly be apparant. The maister of the sentences geueth out of S. Augustine thys definition

The opinion of the Scholemen and Papistes, of Fayth.

*Sent lib.3 distinct. 23.Cap.1*

on thereof: *Fides est virtus, qua creduntur, quæ non videntur.* Fayth is a vertue, wherewyth thinges are beléeued, that are not séene. The generalitie of whyche definition, by a certaine contraction hée presently streyghtneth thus: Whyche (sayth he) is not to be vnderstand of all thynges that are not séene, but onely of suche thynges as appertaine to religion. In this definition, as the scholemen haue handled the matter, lurketh a great and venomous subtletye, whyche is, in that vertue is made the *genus* or generall worde vnto fayth, whereby fayth should séeme to bée contayned in the predicament of qualitie, whiche before is shewed false: and therefore he had affirmed before in the. 27. distinction of the seconde booke, that no qualitye in the mynde can be a vertue, vnlesse by charitie it be therefourmed, for thus he writeth there, *Charitas est spiritus sanctus, quæ animæ qualitates informat, & sanctificat, vt eis anima informetur, & sanctificetur, sine qua animæ qualitas non dicitur virtus*: Charitye is the holy Ghost, whyche charytie doth forme and sanctifie the qualytyes

of

of the minde, that by them the minde may be formed and ſanctified, without which charitie, no qualitie of the minde is called a vertue. Here ſhineth the cauſe of his former foundation in that they make vertue the *genus*, or generall worde vnto fayth: namely, becauſe he woulde erpreſſe fayth to be a qualitie by charitie formed in the minde. And forasmuch as all qualities of the minde be actions or workes, therefore in that, he imagineth the ſame charitie to forme fayth, he thinketh him ſelfe to haue geuen a ſubſtantiall cauſe, why fayth (in our iuſtification) ſhould be conſidered as it is a worke, and not otherwiſe. So that all his courſe herein, is runne onely to this end: namely, to teach that iuſtification conſiſteth in workes, and that fayth iuſtifieth in reſpecte that it is a worke, and not otherwiſe. And that this is his meaning it is plaine by that queſtion, out of the aunſwere whereof his forenamed authoritie was alledged, which is this: *Cur ergo dicitur fides mereri iuſtificationem, & vitam æternam? ex ea ratione dictum accipitur:*

*pitur, quia per actum fidei meretur illa:* VVhy ſayth he, is fayth ſaid to deſerue iuſtification and eternall life? it is vnderſtand to be ſaid for this cauſe, becauſe by the acte of beleuing, it deſerueth thoſe thinges. Now doth it euidently appeare, why vnto fayth he applied that definition out of the diſcourſe: about the ſubtiltie wherof this one thing is gathered worthy the noting, namely, the ouerthrow of ỹ ſcholemens owne ſmoky diſtinction of formed, and vnformed fayth, wherewith ſo greatly they pleaſe them ſelues, for by thys definition, it is euident, that there is no other fayth, but onely formed fayth. But to know what hereby is ment, it is neceſſary to note, that, that qualitie of the minde which by charitable workes expreſſeth it ſelfe outwardly to beleue, they call formed fayth. And againe, that qualitie of ỹ minde, which likewiſe beleuing, though by charitable workes it declare it not, they call vnformed fayth, which by the doctrine of this deceauer, is euident to be no fayth at all. For if it be fayth, by hys definition it

it muſt be a vertue, and if it be a vertue, it muſt by hys foꝛenamed authoꝛitie be foꝛmed in the minde by charitie, oꝛ els he affirmeth it to be no vertue: Wherfoꝛe ſeing thys their qualitie is vnfoꝛmed, therefoꝛe by hym it is no vertue, and being no vertue by hys definition of fayth, it is no fayth: and that thys is that, which out of hys owne doctrine is to be gathered, it alſo appeareth by this queſtion, which he afterwardes in the 5. queſtion of the 23. diſtinction of the 3. booke putteth *An illa informis qualitas mentis, quæ in malo Chriſtiano eſt, fiat virtus cum ſit bonus?* VVhether the ſame vnformed qualitie of the minde, which is in an euill Chriſtian be made a vertue, when the man is a good Chriſtian? Here you plainly ſee that he fayeth the name of fayth, and calleth it an vnfoꝛmed qualitie, and not vnfoꝛmed fayth, knowing that, that vnto hys own definition, had ben a flat antitheſis.

Thus is it euident, both how their doctrine is at warre within it ſelfe, and alſo that as the ſame is vtterly ſtrange frō ỹ true doctrine of Chriſt, ſo are they

driuen to forge termes of arte accordingly for the same, such as the Scripture can not acknowledge: the cause whereof may seeme to haue bene thys, that for asmuch as the matter of iustification of workes, which is the prowler for all theyr prouision is by the whole course of the Scriptures ouerthrowen, and ỹ office therof attributed to fayth: Therfore sought they such blynd definitions of fayth, as in reteinyng the name of fayth for fashions sake, myght neuertheless reserue vnto workes the soueraignitie still. Which beyng imagined there remayned this one thing behynd, that for asmuche as their ende was, to seke a generall gayne of all men aswell of the bad as the good, by this their deuised Religiõ, it was of necessitie that this their fayth beyng one of the pillers therof, should conteyne in it some such plausible proprieties, as with pleasaunt allurementes and shewes, myght minister matter both to good and bad, to feede thẽ selues with opinion of the possession of true fayth, vnder the couloure thereof. For the doyng wherof it was necessary

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that it ſhould conteyne in it two diuers kynds, proportionall to the condition of the two diuers ſubiectes, which ſhould poſſeſſe the ſame, namely the good and the bad. And hence ſemeth their ſubtile diſtinction of formed, & vnformed fayth to haue growen. Their formed fayth was onely perculiar to theyr good men, ſuch as by theyr charitable workes had formed the ſame, and geuen it the true nature and forme. Namely, by offeryng at pilgrimages, buyldyng chauntreis, bying of pardons, and ſuch other ſtuffe. And their vnformed fayth is a medicine for all hell houndes, and rake helles, for none cã be ſo wicked, but if he acknowledge theyr Churche, they will thus far comfort him, that he may perſuade hym ſelfe that notwithſtandyng all hys vilanies, yet hath he in him all good and true fayth, neceſſary vnto ſaluation. Mary they ſay yet it is vnformed. Surely it is lyke to that which hath bene fayned of ỹ Beares whelpe, namely that it ſhould bee whelped a rude lumppe without ſhape, which the dame with the lickyng of her toung doth perfectly forme: So the

The vnformed fayth of the papiſtes.

The formed fayth of the papiſtes.

the possessours of this theyr vnformed fayth by the lickyng the same, not with theyr tunges, but with the charitable worckes of theyr purse taught in the rules of their holy Churche, may forme it at their owne pleasure, yea if they lyst after the best fashion, the more cost, the more perfection. Truly this semeth to to haue bene the grounde of theyr doctrine herein, for what soeuer they say of fayth, they meane thereby no other thyng, but that a superstitious humblenes, and blynde obedience to the penny prowlyng doctrine of their counterfeyte Churche, is true and Christian fayth, though the possessor thereof know neither how GOD wilbe worshypped in Christ, nor how by hym he is made gracious, and mercyfull vnto hym. This is theyr fayth, to beleue nothyng determinately, nor with assuraunce of knowledge, but alwayes vnder this condition, if the iudgement of their Churche so allow of it. This call they a fayth sufficiēt vnto saluation: is not this a pestilent and wicked doctrine, that such as haue no touch of godly feare, nor any feelyng

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of true godlynes, should be sayd to possesse all true faith necessary to saluatiõ: where it is proued before in the proffe of the true definition of fayth, that one of the properties of true fayth is, to purifie the hartes of all thẽ that possesse it. Let this both touchyng the description of true fayth, and the counterfaite faith of the Papistes suffice, and let vs procede to shew in what sense ỹ righteousnes, or iustification is to be taken, which fayth by grace apprehendeth.

For the doyng whereof, it is necessary to shew how diuersly the word righteousnes is vsed. Sometyme it is vsed, for that common righteousnes whiche naturally cleaueth vnto man, wherby, euen in the heathen the opposition of generall vertues and generall vices, was vnderstand, and the contrary estimation of both, therby generat. And this righteousnes is common to all men. In an other sense, it is vsed for that outward righteousnes, which by the good fruites or workes, of suche as bee already iustified, is apparaunt in the eyes of men. Therefore in neither of these senses is the

Righteousnes how it is taken in the Scriptures, and also Iustification.

the worde righteousnes or iustification taken in this place, wherfore that which here is ment, may thus be defined. Iustification, is a frée remission of sinne & imputation of righteousnes, vnto man, through fayth in Christ. The truth of this definition is proued, by these words of Paul, Abraham beleued God, and that was imputed to hym for righteousnes: To him that worketh, the reward is not counted of fauor, but of duty, but to hym that worketh not, but beleueth on hym that iustifieth the vngodly, hys faith is counted to him for righteousnes, euen as Dauid describeth the blessefulnes of the man vnto whom God ascribeth ryghteousnes, without deedes, saying, Blessed are they whose vnrighteousnes are forgeuen, and whose sins are couered: Blessed is the man to whom the Lord imputeth no sinne, by these wordes of Paul it is plaine that God iustifieth ỹ vngodly whiche beleueth, by forgeuyng hys vnrighteousnes, and couering his sins, and imputation of righteousnes vnto hym without deedes, and that it is frely done

Definition of iustification.

Rom. 4.

done Saint Paule also declareth for all (sayth hée) haue synned, and are destitute of the glory of GOD, and are iustyfied freely by hys grace, therefore is iustyfication ryghtly saide to bée a frée remyssyon of sinnes, and imputation of ryghteousnesse vnto man, through faith in Chryst. Thus hauing declared what iustification or ryghteousnesse is truely gathered out of the scryptures of God: I wyll also briefly note what the Papistes and Scholemen accompt it to be, wherein you shall perceaue the building thereof, to be wholy raysed from their deuysed grace, whereof is sufficyentlye spoken: Thus wryteth the mayster of the sentences. *Mors ergo Christi nos iustificat, dum per eam charitas excitatur in cordibus nostris*. For the death of Chryst doth iustifie vs, when as by it, charitye is stirred vp in our heartes. By whiche wordes it appeareth, that hée affirmeth the death of Chryst no otherwyse to iustifie vs, but by excitation or styrring of the mynde vnto good workes by them to bée iustyfied, so that in déede they accompt iustificatyon to signifie nothing

Iustificatyon taught by the Papistes.

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elſe, but a certayne qualitie or vertue, or infuſion of a certayne habit into the mynde, inclyning or mouyng the ſame to goodnes, that by the workes thereby produced, righteouſnes may be attayned. Whyche aſſertion of theirs, affirmeth ryghteouſneſſe to come of oure ſelues, through our owne workes: onelye addyng thys exception, that firſt through the merite of Chryſt, a certaine habyt or preuentyng grace doth inclyne the minde to the execution of thoſe workes: whereby iuſtification is attayned: whiche is (both by the true definytion of iuſtification) falſe and alſo by the manifeſt wordes of Saynt Paule, whiche ſo many tymes affirmeth iuſtification to conſiſt in the free imputation of righteouſneſſe, vnto man through faith. Abraham ſayeth he, beleued God, and that was imputed vnto him for ryghteouſneſſe. It appeareth that theſe men accompt ỹ generall power or vertue of God, whereby hee produceth and conſerueth hys creatures, and whereby (euen in the heathen) certaine morall or ciuill good workes are wrought, to further

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ther the doers thereof vnto iustificatyon. Thus are some of them not ashamed to dreame, that suche as bee not regenerate, may do suche good workes as maye merite the first grace (as they call it) whereby the mynde beyng stirred hath by their doctryne, free wyll to admit the same, whichebeyng ence admitted, certayne workes of suche perfection are thereby produced, as in a sort bee acceptable to God, and do meryte the fauour of Chryst, and in a sort do iustyfie: though not by full and exact worthinesse, yet by a certayne conuenyencye or congruencye (ay they call it) accordyng whereunto, they name these workes congruent merites. That is to say, suche merites as in equitie deserue fauour, though they satisfie not the extremitie of the lawe. And these first works they call preparing workes, meanyng that suche prepare the doers vnto regeneratyon. Thys their diuinitie seemeth to bee gathered oute of thys sentence in the ciuyll law: *Summum ius, Summa iniuria*, extreme ryght, is extreme wrong. And therfore they wyll scan wyth God the equitie of

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the lawe, inferryng thereupon, that by the power of nature, man is able to fulfill the commaundement, in asmuch as appertayneth to the substaunce of the worke required therein, though not fully in suche sort as the intent of the commaunder requireth, that is, though the doyng thereof procœdeth not from loue and the spiryte, they bee able to satisfie the equitie (as it were) of the commaundemēt, though not the rigor or extremitie thereof, and hereby appeareth howe fully agayne they haue wallowed themselues from euill to worsse, till at length they be perfectly tumbled agayne into a Pellagian heresie: for by what soeuer good worke nature hath power and frée wyll before iustificatyon, to meryte the first grace wythall, seeyng by that first grace once obtayned, iustification doth by their congruence follow, it is of necessity that that first meritorious work, is the cause of thys their iustificatyon, and so nature hath of it selfe in equitie, power to iustifye.

The horrible error of which doctrine is more then euident, by that whiche hath

hath bene shewed before, aswell by the true definition of iustification, as by the fourth and fift Chapters, where the filthynesse of corrupte nature is euidently declared. Let this touching the true signification of righteousnes, or iustifycation, & the errours of the Papistes aboute the meaning therof, suffice.

Now resteth somwhat to be sayd cõcerning workes. Wherefore in one signification, workes are those thynges whyche by practise of art are done, and apparauntlye remayne, as all thynges wrought by any handy crafte, are called the workes of the doer. In another signification, workes are ỹ actions of men, produced by the wylling motion of the minde, which also admitteth another diuision. For some of thẽ be onely inwarde workes, or workes of the mynde, as to beleue, to hope, to feare, to loue, and such lyke. And some other are from the mynd produced into external, or outward act, as to gæue almes, to succour, to preach, to teache, and such lyke, all which be called outwarde workes. And workes in both these latter significations, be those

Definition of workes.

Inward workes

Outward workes.

whereof in this matter is spoken: but for so muche, as some of them bée good and some euill, therefore, that the difference may appeare, good workes may thus bée defined. Good workes are onelye suche workes as in the commaundementes of God bée required, or in any other place of Scriptures (for the further explication of them) expressed: which tend to the true worshipp of God, and outward witnessing of mans election in Christ. The truth of this definition, is thus proued: for the firste parte: Namely, that all the workes be good, whiche in the commaundementes, or any other place of the Scriptures for their further explication bée appointed, it is euident, for somuch as hereby wée know them to bée good workes, for that by God, the doyng of them is commaunded.

Definition of good workes.

Secondly, that they tende to the true worshyppyng of GOD, it is thus proued by Christ hymselfe, where hée sayth: Let your lyght so shyne before men, (hée telleth the ende wherefore it should shyne, namely) that others seeyng

Matth. 5

ing your good woorkes, may glorifye your father whiche is in heauen. Here is the ende of good woorkes, namely, the glory and worship of God. And forasmuch as God is not worshipped, vnlesse he be truely worshipped, for hee is worshipped in spirit and truth: therefore they onely be good woorkes, whych tende to the true worshyp of God: whiche secondly was to bee proued. Now touching the last part, that they bee a testimony of mans election in Christ, it is euident by these wordes of Peter: Brethren (sayeth he) bee more diligent by good woorkes to make your election sure: whereby it appeareth, that good woorkes are a testimony of the assurance of his election in Chryst: whereby the truth of the definition appereth, and by this definition it is playne, that all superstitious woorkes of mans inuention, bee no good woorkes, forasmuch as they tende not to the true worshyp of God. Here resteth agayne somewhat to bee opened of the errours of the Papystes about woorkes, whereof they haue for their purpose deuised dyuers straunge

Woorkes are a testimony of mans election.

2. Pet. 1

The errors of the Papistes about woorkes.

diſtynctions as they? p?eparing wo?kes of congruent merite, their *Opus operantis*, o? wo?ke of the woo?ker, they? *Opus operatum*, o? acte of outward execution, and they? vndue wo?kes, o? wo?kes of ſupererogation. Wherefo?e, firſt touching their p?eparing wo?ke of congruent merite (wherof ſomwhat hath bene ſayd befo?e in the diſcourſe aboute iuſtification) firſt, what they feigne them, it appeareth, namely, the fruites of that their p?euenting grace, whiche they imagine to reduce a man into ſuche a traunce as they faigne hym therin (as a man might ſay) neyther dead in ſinne, no? aliue in Chriſt, whereby all mo?all, o? ciuill wo?kes wrought, though of nature they bée not abſolutely wo?thy wo?ks to merite ful righteouſneſſe, yet by a certayne conueniencie (as they terme it) in equity they deſerue fauour, and ſo p?epare toward the full attaynment of iuſtification, and theſe bee al the mo?all wo?kes, which be wrought by ſuch as be not regenerate.

Preparing wo?ke of congruent merite.

The erro? of whiche dro?wſie dreame is mo?e then palpable, fo? the ſcripture

of

of God, can acknowledge no middle estate, betweene God, and the deuill. Hee that is not against him, is directlye with him: hee that gathered not together, letteth not thinges lye vntouched, but hee scattereth abrode: he that is not aliue in Christ is deade in sinne. S. Paule coulde paynte oute no meane estate betweene bothe, hee confessed all eyther quicke in Christ, or dead in sinne. The reward (sayeth hee) of sinne is deathe. And agayne, You hathe hee made alyue that were dead in trespasses, and sinne. And agayne to the Colossians, And ye whych weare dead in sinne, and in the vncyrcumcision of your fleshe, hathe he quickened wyth hym: so that there is noe meane estate. Eyther the workers of theyr preparing workes, be aliue in Christ, or dead in sinne: But aliue in Christ they can not bee, by these wordes of Paule, for all before regeneration are dead: wherefore, euen as a dead man hath in hymselfe no power at all, to prepare hymselfe towardes lyfe agayne: so all (beinge before regeneration dead in sinne) haue no power at all to worke a-

There is no middle estate betweene God & the Deuill.

Eph. 2.

Col. 2.

ny worke that may prepare them vnto lyfe or regeneration: And for that cause doth Paule call them dead in sinne, that they might know themselues as vtterly vnable, to helpe towardes theyr owne regeneration as a dead carcas is, to helpe it selfe to the attaynment of lyfe agayne. Wherby the vilenesse of thys presumptuous inuention of preparing workes appeareth.

The work of the worker.

Now touching theyr workes called, *Opus operantis*, or worke of the worker, after theyr meaning it is thys: namely, the acte and holy purpose of the minde, wherewith the worker goeth about any worke, which they counte holy, and theyr *Opus operatum*, or acte executed, is ỹ outward executiõ of the same worke.

workes of supererogation.

Now touching theyr vndue workes, or workes of supererogation, it is necessary for playne vnderstanding what they meane, to rehearse the inuention of the forged fable thereof. For the grounde whereof, they begin wyth a goodly and bewtifull shewe of aduauncemente of Gods vnspeakeable fauour towardes vs. God (say they) who might haue pre-

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ſcribed vs ſuch ſtraight, and ſeuere pre-
cepts to haue bene obſerued, as had ben
vtterly to vs impoſſible, hath notwith-
ſtanding delt more fauourably with vs,
and commaunded vs nothyng, but that
which (if we liſt) we be able to perform,
and a great deale more. And yet notwi-
ſtandyng hee demaundeth no farther of
vs but to performe the ſame, by the do-
yng wherof, we ſhal deſerue ſaluation,
thoughe we do no more. But if any be
towardes God ſo liberally minded, that
hee will of hys francke diſpoſition doe
more: neither ſhall he loſe the prayſe,
nor reward of the ſame. And this ouer-
plus aboue the fulfilling of the cõmaun-
dementes, is that they call theyr vndue
workes, or workes of ſupererogation,
ſuperabhominatiõ I ſhould ſay. Who e-
uer heard a more preſũptuous blaſphe-
my? Doth not ỹ cõmaundemẽt require
a full obediẽce, willing deſire, & natural
proneues of the whole man, as in the 4.
Chapter is euidẽtly ſhewed. Now then
if the whole indeuour of all the parts of
man, be thus tyed by iuſt bond of dutie,
vnto the cõmaundement, from whence

Blaſphemy to Chriſtes death and paſſion.

then commeth their ouerplus of vnde
workes: Naye, is it not bothe there and
in the.v. Chapter euidently proued, that
man is vtterly vnable to fulfill the com-
maundement, and that the Lawe, was
not by Moyses deliuered vnto man, to ẏ
ende hee shoulde enable hymselfe to the
fulfyllynge thereof: but contrariwyse by
vew of hys insuffyciencye, to dryue him
to Christ: But wyll ye know why these
men inuented thys fable? Forsothe,
not withoute prouident consyderation,
because if that bee taken awaye, fare-
Penance. well all the fruites of penance, which is
one of the most profytable engynes that
Shrift their church hath, and princypall bailife
vnder shrift, their hygh Stuarde, for the
Satisfac- marie and pithe of their penaunce stan-
tion. dethe in their satisfaction, whiche is the
last and golden parte thereof, and hathe
prouided for the buildynge of manye an
Abbey. Wherefore abous all thynges
their workes of supererogation were
to bee deuised, for els coulde their satis-
faction haue bene worthe nothyng vn-
to them, whiche by this politicke prou-
so, hath made kynges fellowes of suche,

as

as wythoute the same, coulde neuer haue bene able to haue maintained two beggers in an hospitall: for before anye man be able, to make satisfaction of the olde debt to his creditor, it is of necessitie that first he be able, to satisfy the dutie of ỹ tyme present with an ouerplus, out of the whiche excesse, must be rayſed a sufficient superplusage, to dyscharge the former daunger. The wicked horror of all, whiche their deuise of worckes shall (besides that whych hath bene sayd alreadye) bee also iustlye ouerthrowen hereafter, where it shall appeare that no worckes (no not ỹ worckes of the iustifyed) be able to satisfy the commaundements, any other way then vnder the shielde of mercye: by not hauing their insufficiencie imputed vnto them, but contrarywyse hidden by Chrystes innocencye, from the sighte of Gods iustice. Let this bothe touchyng the descryption of good worckes, and also the counterfeit worckes of the Papistes, suffice. Hauing thus euydentlye shewed, what these wordes grace, righteousnesse, or iustification, fayth, and worckes, doe meane in

this matter, I will nowe returne to speake of the nature of this newe couenaunt, whiche (as was sayd before) iustifieth man freely by grace throughe faith in Christ, the explication, or plaine meanyng wherof, is by these definitiõs euident to be this.

Righteousnes is imputed vnto vs by the free beneuolence and good will of god.

The new couenant doth assure man that hys sinnes are freely forgeuen, and that righteousnesse is imputed vnto hym, by the frée beneuolence of the will of God, through the full assurãce of the truth of Gods promises in Christe, whiche vnto hym is geuen of God, by the inspiration of the holy ghost: wherby hys hart is purified and clensed vnto good workes: whiche righteousnesse, is imputed vnto hym without all respecte of hys worthynes or workes: onely for the prayse, and glory of the grace, or fauour of God. Wherby it is playne that vnto the attainement therof, on the behalfe of man, this onely thyng is required: that he constantly beleue (both seuerally touchyng hym selfe, and generally touchyng all the elect) that euen as God hath freely promised, to accept the

satis-

ſatiſfaction of hys ſonne Jeſus Chriſt, in full recompence for all theyr ſinnes: ſo aſſuredly he will performe the ſame. Whoſoeuer (I ſaye) hath this vndouted fayth, he hath the true apprehenſion of Chriſt in the promiſe: ſo that by faith onely (as is proued before) iuſtification is attayned in the promiſe: which fayth is the onely meane, which by beleeuing God, may aſſure man of the frée fauour of God in Chriſt; without ſuſpition of incrochyng vpon any part of the glory of the ſame: which God hath reſerued to him ſelfe, as the onely ende, for which he hath beſtowed vpon man ſo ritche a benefite: whereunto (as to the appoynted marcke or ende) all the Scriptures are directed, whereof theſe authorities for the further confirmation of thys truth, may ſéeme not vnſeaſonably rehearſed. Beginning firſt with ỹ wordes of our Sauiour Chriſt hym ſelfe: he ſayth thus: And as Moyſes lift vp the Serpent in the wildernes, euẽ ſo muſt the Sonne of man be lifted vp, that none that beleeue in him perishe; but haue euerlaſting life, for god ſo loued the

Onely faith attaineth iuſtification.

Iohn. 3.

the worlde, that hee hath geuen his one-
Fayth lye begotten ſonne, that none that be-
leue in hym shoulde peryshe, but haue
Iohn.6. euerlaſtynge lyfe. **Agayne in the ſame place:** Hee that beleeueth in hym, shall not bee condemned. **And agayne,** Hee that beleeueth the ſonne, hathe euerla-ſtinge lyfe. **And in an other place:** The Capernaytes ſayde vnto him, what shall wee doe, that wee myghte woorke the woorkes of God? Ieſus aunſwered and ſayde vnto them, thys is the woorke of God, that ye beleeue on hym whom hee
Fayth hathe ſente. **And agayne in the ſame chapter:** Thys is the wyll of hym that ſent mee, that euerye man whiche ſeethe the ſonne, and beleeueth in him, haue
Fayth euerlaſtinge lyfe: and I wyll rayſe hym vp at the laſt daye. **Agayne in the ſame chapter:** Verely, verely, I ſay vnto you, hee that beleeueth on mee hath euerlaſ-tynge lyfe. **And in another place:** I am
Ioh.11. the reſurrection and the lyfe, hee that beleeueth on mee, yea though hee were dead, yet shall hee lyue: and whoſoeuer
Fayth lyueth, and beleueth in mee, shall neuer
Ioh.12. dye. **And in an other place:** I am come

a light

a lyghte into the worlde, that who ſo e- Fayth.
uer beleeuethe on mee, should not byde
in darkenes. Agayne Peter in the Actes Act.10.
of the Apoſtles: To hym alſo geeue all
the prophetes witneſſe, that throughe
hys name all that beleeue in him, ſhall Fayth.
receyue remyſſyon of ſinnes. Agayne,
the Gayler ſayde to Paule, and Barna- Act.16
bas: Syrs what muſte I do to bee ſaued?
and they ſayde, Beleeue on the Lorde
Ieſus Chriſte, and thou shalt bee ſaued, Fayth.
and thy housholde. Agayne Paule to
the Romaynes: Therefore by the deedes
of the lawe, shall no fleshe be iuſtified in Rom.3
his ſight: for by the lawe commethe the
knowledge of ſynne: but nowe is the
ryghteouſneſſe of God declared, wyth-
out the lawe: hauinge witnes of the lawe
and the prophets to wyt, the ryghteouſ-
neſſe of God, by fayth of Ieſus Chryſt,
vnto all & vpon all that beleue: for ther
is noe dyfference, for all haue ſynned,
and are deſtytute of the glorye of God,
and are iuſtyfyed freelye by hys grace,
thoroughe the redemption, that is in
Chriſt Ieſus: whom God hath ſet forthe
to bee a pacyfication through faythe in
hys

his bloud, to declare his ryghteouſneſſe, in that hee forgeeueth the ſinnes that bee paſſed, whiche God dyd ſuffer to shew at his time his ryghteouſneſſe: that hee myght be counted iuſt, and a iuſtifier of hym that beleueth on Ieſus. VVhere is then the boaſtyng? it is excluded, by what lawe? Of woorkes? nay, but by the lawe of fayth. Therfore wee gather, that man is iuſtified by fayth without the deedes of the lawe, **And a litle after**, For it is one GOD, which shall iuſtify Circumciſion which is of fayth, and vncircumciſion through fayth. **Agayne in the next chapter**, For if Abraham were iuſtified by deedes, then hath hee wherein to boaſt: but not with GOD. For what ſayth the ſcriptures? Abraham beleued God and that was counted to him for righteouſneſſe: to him that worketh, the rewarde is not reckened of fauour, but of dutye: but to him that woorketh not, but beleueth on him that iuſtifieth the vngodly, hys fayth is counted for ryghteouſneſſe: Euen as Dauid deſcrybeth the bliſſfulnes of the man, vnto whom God

*Faith iuſtifieth wythout the dedes of the lawe.*

*Rom.4.*

*Fayth*

God aſcribeth righteouſneſſe without deedes: ſaying, Bleſſed are they whoſe vnrighteouſneſſe are forgeuen: and whoſe ſinnes are couered: bleſſed is the man to whom the Lorde imputeth no ſinne. **And a little after:** we ſay that faythe was imputed to Abraham for righteouſneſſe. **And a little after,** for the promiſe that hee shoulde bee the heyre of the world, was not geeuen to Abraham or to his ſeede throughe the lawe, but thorough the ryghteouſneſſe of fayth. For if they whiche bee of the law be heires: then is fayth but vayne: and the promiſe of no effect. **And agayne,** Therefore by fayth is the inheritaunce geeuen: that it myght come of grace: and the promiſe myght be ſure to all the ſeede: not to them onely whiche are of the lawe: but alſo to them whiche are of the fayth of Abraham, whiche is the father of vs all. **And agayne,** then (beyng iuſtified by fayth) wee haue peace with GOD thorough our Lorde Ieſus Chriſte by whom wee haue acceſſe thorough fayth, vnto thys grace wherein we ſtande, and reioyce

Fayth

Faith iuſtifieth.

in

in the hope of the glorye of God. And agayne, what shall wee ſaye then? the Gentyles whych followed not righteouſneſſe, haue ouertaken ryghteouſneſſe, I meane the ryghteouſneſſe whyche commethe by faythe: but Iſraell whyche followed the lawe of righteouſneſſe, coulde not attayne the lawe of ryghteouſneſſe, wherefore? becauſe they ſoughte it not by faythe, but as it were by the woorkes of the lawe. And agayne, for they beyng ignoraunte of the ryghteouſneſſe of God, and goyng aboute to eſtablyshe their owne righteouſneſſe, haue not been obedyent vnto the ryghteouſneſſe of God, for Chriſt is the ende of the lawe, to iuſtifye all that beleeue: For Moyſes deſcrybethe the ryghteouſneſſe whyche commeth of the lawe in theſe woordes, that the man whyche dothe theſe thynges, shall lyue thereby. But the ryghteouſneſſe whiche commeth of faythe, ſpeaketh on this wyſe: ſay not in thy heart, who shall aſcende into heauen? That is euen to fetche Chryſte downe from aboue, or who shall dyſcende into the depe?

Fayth iuſtifieth without woꝛkes of the law

depe? that is euen to bryng Chryſt from death: **but what ſayeth the Scripture?** the word is nye thee, euen in thy mouth, and in thy heart. This is that woorde of fayth whyche wee preache: for if thou shalt confeſſe with thy mouth the Lord Ieſus: and shall beleeue in thy heart that God raiſed hym vp from the dead: thou shalt beſaued. For the belefe of thy heart iuſtifieth, & to confeſſe with the mouth ſaueth a man. **For the Scripture ſayeth,** who ſoeuer beleueth on him shall not be ashamed. **And agayne,** euen ſo at thys tyme, is there a remnant left thorough the election of grace: if it bee of grace, then is it not of works: or els were grace, no more grace: but if it bee of woorkes, then is it no more grace, or els were workes no lenger woorkes. **And in another place,** wee whyche are Iewes by nature and not ſynners of the Gentiles, knowe that a man is not iuſtyfied by the deedes of the lawe, but by the fayth of Ieſus Chryſt: euen wee (I ſaye) haue beleued in Ieſus Chriſt, that we might bee iuſtified by the fayth of Ieſus Chryſt: and not by the deedes of the law: becauſe that by the

Faith ſaueth.

Fayth iuſtifieth.

Rom. 11.

Gala. 2.

Gal.3. deedes of the lawe, no flesh shalbe iustified. Agayne, for the Scripture saw afore hande, that GOD woulde iustifie the Gentyles through fayth, and therefore preached before hande the Gospell vnto Abraham: saying, in thee shall all the Gentiles be blessed. So then, they which bee of fayth, are blessed wyth faythfull Abraham: for as many as are vnder the deedes of the law, ar vnder the curse: for it is writtē: cursed is euery mā that cōtinueth not in all thinges which are written in the booke of the law to fulfill thē. And that no man is iustified by the law in the sight of God, it is euident: for the

Abac.2 iust shall lyue by fayth: and the lawe is not of fayth: but the man that shall fulfill these thynges shall lyue in them.

Now Chryst hath redeemed vs from the curse of the lawe, when he was made accursed for vs: for it is written, cursed is euerye one that hangeth on tree, that the blessing of Abraham myghte come on the Gentiles through Chryst Iesus: and that we might receiue the promyse of the spirite thorough fayth. And a lit-

Gal.3 tle after: but the Scrypture hath concluded

cluded all thynges vnder ſinne, that the promyſe by the fayth of Ieſus Chryſt, shoulde be geeuen to them that beleue. But before fayth came, we were shut vp vnder the lawe vnto the fayth whyche shoulde afterward be reueled: wherefore the lawe was our Scholemaſter, to bring vs to Chryſt, that wee myght bee made ryghteous by fayth: but after that fayth is come, nowe are wee no lenger vnder the Scholemaſter : for wee are all the ſonnes of God by fayth in Chryſt Ieſus. Gal.5. And agayne, yee are all gone quite from Chryſt, as many as are iuſtyfied by the lawe , and are fallen from grace : wee wayte for by the ſpirite thoroughe fayth, the hope of ryghteouſneſſe. Agayne: For by grace are yee ſaued thorough fayth, and not of your ſelues: it is the gift of GOD, and not of woorkes, leaſt anye man shoulde boaſt hym . Agayne: VVho ſaued vs. and called vs wyth a holy callyng, not accordyng to our deedes , but accordyng to hys owne purpoſe and grace: whiche grace was geuen to vs thorough Chryſt Ieſus, before the worlde was.

Fayth and not woꝛkes iuſtifieth vs

Titus.3. And in an other place: That wee beyng iuſtified by grace, should be made heires accordyng to the hope of eternall lyfe. These authorityes I thought good, to rehearſe out of the Scriptures: out of the whiche it is euidently gathered, whyche hath bœne sayde before, touchyng the iuſtification of fayth: And to the ende it may be apparant, that the auncyent fathers gathered the same meanyng, I will now reherse of their authorities cõcerning the same. First Auguſtine sayth thus: *Credidit Abraham deo, & reputatum eſt illi ad iuſtitiam: ecce ſine opere, iuſtificatur ex fide, & quicquid illi legali poſſet obſeruatione conferri, totum credulitas ſola donauit*: Abraham beleued God, and that was imputed vnto hym for righteouſneſſe. Marke this, that wythout workes, he is iuſtified by fayth, & that whatſoeuer he mought haue gained by obſeruyng the lawe, all that hath fayth alone geuen hym. Agayne Origen sayeth: *Dicit ſufficere ſolius fidei iuſtificationem, ita vt credens quis tantummodo iuſtificetur, etiam ſi nihil ab eo operis fuerit expletum*: Hee affirmeth the onely iuſtification of fayth to ſuffice to iuſtifie a man, that onely beleueth,

*Auguſt. de tempore ſerm. 61*

*Sola fides.*

Faith alone

*Excluſa eſt gloriatio.*

*Sola fides.*

Rom.3.

Only fayth.

ueth, although he haue done no good worke. And by and by after he asketh thys question: *Quis sine operibus iustificatus est?* VVho is iustified without workes? Whereunto he answereth: *Quantum igitur ad exemplum pertinet, sufficere arbitror illum latronẽ quẽ cũ Christo crucifixus, clamabat ei de cruce: Domine Iesu memento mei, cum veneris in regnum tuum. Nec aliud quicquã describitur boni operis eius in euangelijs, sed pro hac sola fide, ait Iesus. Amen dico tibi hodie eris mecum in Paradiso*: As touching the example, I think the theef may suffice which being crucified with Christ, cryed frõ the crosse: Lord Iesu remember me, when thou commest into thy kingdome. There is no other good worke of his expressed in the Gospel, but for this fayth only Christ saith vnto him: verely I say vnto thee thou shalt be with me this day in Paradise. And a litle after: *Sola confessione iustificatum, comitemq; sibi paradisum ingressus, assumpsit*: By this onely confession, he going into paradise, toke him with him both iustified, and his companion. And a litle after concerning the womans washing Christes fete with

her teares, he ſayth: *Et ex nullo legis opere, ſed pro ſola fide ait ad eam, remittuntur tibi peccata tua, & iterum fides tua te ſaluam fecit?* And by no deedes of the law but for fayth only he ſayth vnto her, thy ſinnes are forgeuē thee, and againe thy fayth hath made thee whole. And Chryſoſtome vppon the third chapter to the Romanes, writeth thus: *In hoc demonſtratur virtus & potentia dei, quòd ſeruauerit, iuſtificauerit, et gloriationem induxerit, ſola fide, abſq; operibus*: Herein is the vertue, & power of God declared, in that he hath ſaued, iuſtified, and glorified, by fayth onely without workes. And the ſame vpon the fourth chapter: *Quòd aliquis deſtitutus operibus, iuſtificetur per fidem: fortaſſe videri poteſt benè habere. Quòd autem aliquis ornatus virtutibus, et bonis operibus, non tamen illis iuſtificetur, ſed ſola fide, hoc certè eſt admirabile*: That a man deſtitute of workes should be iuſtified by fayth, that peraduenture maye ſeeme to be well: but that a man beutified with vertue, and good workes should neuertheleſſe by them not be iuſtified, but by fayth onely: Truely this is wonderfull. Agayne the ſame

*Sola fides.* Fayth only

*Sermon. 7.*

*Sola fides.* Fayth only

*Serm. 8.*

*Sola fides.*

Chryſ-

Chryſoſtome in hys feurth homily, vpon the firſt chapter of the firſt epiſtle to Timothy: *Cui difficilis habebatur fides, quod inimici, quod peccatores, quod hi qui in lege non iuſtificabantur, neque per opera, hi continuo ex fide ſola, primas partes meritorum conſecuti ſunt:* VVho could hardly beleue that enemies, that ſinners, that ſuch as were not iuſtified in the law, nor by workes, that they by and by haue by fayth onely obteined the cheefe merite. And a litle after: *Incredibile enim eſſe videbatur, ſiquidem homo qui omnem priorem vitam, fruſtrà atq; maniter conſumpſiſſet, duxiſſetq; per mala opera, poſtmodum ex fide ſola ſaluandus diceretur:* It ſeemed to the Iewes an incredible thing, that a man which had ſpent al his former life vainely, & diſorderly hauing paſſed the ſame in wicked workes, that afterward he ſhould be ſaid to be ſaued by faith only. The ſame agayne concerning fayth and the law writeth thus: *Ante opera, fides primũ inducẽda eſt: eũ qui operatur opera iuſtitiæ ſine fide nõ poſſum probare viuũ fuiſſe, fidelem autẽ, ab q̃ operibus poſſum monſtrare, & vixiſſe & regnum cælorum aſſecutum. Nullus ſine fide vitã habuit, latro autẽ credidit duntaxat, & iuſtificatus*

*Chriſoſtom in priore. ad Timoth. Cap. 1. Homel. 4:* Sola fides. Fayth only Sola fides. Fayth only *Serm de fide et lege.* Sola fide

*catus est a misericordissimo deo. Atque hic ne mihi dixeris defuisse ei tempus, quo iustè viueret, & honesta faceret opera, neque enim de hoc contenderim ego, sed illud vnum asseuerauerim quòd sola fides per se saluum fecerit*: Fayth is to be alledged before workes: I can not proue him to haue bēe aliue which worketh the works of righteousnes without fayth, but I can shew the faythfull without workes to haue both bene aliue, and attained the kingdome of heauen. No man hath had life without fayth, but the theefe did onely beleue, & he by the most mercifull God is iustified. And say not vnto me here, that he wanted time wherin to liue righteously, and doe good workes. I will not contend thereabout, but this one thing I affirme, that fayth onely alone did saue him. And agayne *Nam ea demum perfecta, & omnimoda gloriatio est in deo, quando neq; propter suam ipsius quis iustiam extollitur, sed agnoscit se quidem vera destitui iustitia, verùm sola in Christo fide, iustificatum esse*: For that in deede is the perfect, & full reioycing in God, when no man glorieth in his own righteousnes, but acknowledgeth him selfe

*Basilius homilia de humilitate.*

in

in deede to be deſtitute of true righteouſnes, and that he is iuſtified through fayth in Chriſt onely. Ambroſe vpon this place of Paule *Iuſtificantur gratîs per gratiam illius*, writeth thus: *Iuſtificati ſunt gratîs, quia nihil operantes, neq; vicem reddentes, ſola fide iuſtificati ſunt*: Both Iewe & Greke are iuſtified freely, becauſe that without worke, or recompence, by fayth only they are iuſtified. And agayne: *Quomodo ergo Iudæi per opera legis iuſtificari ſe putant iuſtificatione Abrahæ, cum videant Abraham non ex operibus legis, ſed ſola fide iuſtificatum? non ergo opus eſt lege quãdo impius per ſolam fidem iuſtificatur apud deum.* How thẽ do the Iewes thinke them ſelues to be iuſtified by the deedes of the lawe, with the iuſtification of Abraham, when they ſee that Abraham was not iuſtified by deedes of the lawe, but by fayth onely? there is then no neede of the lawe, ſeing the wicked is iuſtified with God by fayth onely. And a litle after: *Sic decretum dicit a deo, vt ceſſante lege, ſolam fidem gratiæ dei poſceret ad ſalutem*: He ſayth that it is thus by God decreed, that the law ceaſſing, he requireth vnto ſaluation

*Ambroſius Roma. 4.*

*Sola fides.*

*Fayth only.*

*Sola fides.*

tion only faith in the fauour of God.

Fayth only Rom 4. **And agayne:** *Manifeſtè beati ſunt, quibus ſine labore, vel opere aliquo remittuntur iniquitates, et peccata teguntur, nulla ab his requiſita pœnitentiæ opera, niſi tantum vt credant*: They be manifeſtly bleſſed whoſe iniquities are couered, without either labour, or worke no worke of repentaunce being (**to that purpoſe**) of them required but onely that they beleue. **And agayne ỹ ſame:** *Conuenit vt in ſolo nomine domini, & conditoris conſequatur ſalutem creatura: hoc eſt, per fidem, quia ſublatis omnibus neomenijs et ſabbato, et circumciſione et lege eſcarum, et oblationibus pecorum, ſola fides poſita eſt ad ſalutem*: It is meete that man attaine ſaluation onely in the name of the Lord the creator, namely, by fayth, becauſe that fayth onely is the meane to ſaluation, all new Moones, Sabboth, Circumciſion, difference of meates, offering of beaſtes ſet a part. **Agayne the ſame:** *Quoniam verſutia aduerſarij cumulare peccata cœperant, vt per interdictum magis homo reus conſtitueretur, deus clementia bonitatis ſuæ, ſemper homini procurans, vt et quod ſine lege peccatum erat, et in lege poſſit deleri, hoc*

Sola fides.

Only fayth. Rom. 9.

Sola fides

Only fayth

Rom. 11.

*hoc decreuit, vt ſolam fidem poneret, per quam omnium peccata aboleret, vt quia nulla ſpes per legem omnibus hominibus erat, dei miſericordia ſaluarentur*: Becauſe ſin began to be increaſed by the craft of the aduerſary that man through the reſtraint mought bee found more giltie, God of hys mercifull goodnes alwayes carefull for man, that that which without law was tranſgreſſed, might in the lawe be blotted out, decreed this. Namely, to appoint fayth onely to be the meane, whereby he would extinguish the ſinne of all men, that ſeing no hope was left to any man in the lawe, they might by the mercy of God be ſaued. Agayne the ſame Ambroſe. *In Chriſto Ieſu data eſt gratia, quia hoc conſtitutum eſt, vt qui credit in Chriſtum ſaluus ſit ſine opere, ſola fide, gratis accipiens remiſſionem peccatorum*. In Chriſt Ieſu is grace geuen, foraſmuch as this with God is decreed, that who ſo beleueth in Chriſt, is ſaued by fayth only without worke, receauing freely forgeuenes of ſinnes. Agayne Hillarius vpon the 8. of Mathew hath theſe wordes: *Sola fides iuſtificat*, onely fayth doth iuſtifie.

Solaf ides.

Only fayth

Fayth only

1. Cap. 1. epi ad Corinth.

Sola fides.

Fayth only

Not=

*Sola fides.*

Notwithstandyng these authorities of Scriptures and fathers, yet do the aduersaries kéepe styll theyr brasen faces, and stoutly sweare it & stare it out that none but heretickes and schismatickes affirme that onely faith iustifieth. Truely, gentle reader, if thou bést not setled in erroꝛ, thou cãst not but sée their wicked and shameles facing, in crying out that we coꝛrupt the scriptures, and that none of the fathers gathered out any such sense, oꝛ meanyng of them, concerning which matter, thou hast heard diuers of them, tell theyr owne tales. Now it is here principally to be noted, that wher mans iustiãcation is a frée remission of sinnes, and imputation of righteousnes vnto hym, through fayth in Chriſt: it may be, that because the phraſe of the Scriptures, & of these authorityes attribute the same so many tymes to fayth, that therefoꝛe some myght gather thereby, that fayth is the efficiẽt cause of mans iustification which is not so, foꝛ the efficient cause is onely God: euẽ as sinful mã destitute of Gods grace, is the materiall cause, and as the declaratiõ of Gods

*Fayth is not the efficient cause of our iustification but God only.*

iustice

iuſtice & righteouſneſſe in perfoꝛmaunce of hys frꝛe pꝛomyſe, to the encreaſe of the gloꝛy of hys grace, is the finall cauſe. And foꝛaſmuch as vnto this woꝛke two inſtrumentes were requiſite: the one to be vſed by God, whiche was Chꝛyſt: of whom hꝛe made the ſacrifice and offeꝛyng, the other to be vſed by man whiche is fayth. Theꝛefoꝛe that fayth beyng (as I ſaide) the inſtrument, whiche taketh holde of the pꝛomyſe, hath relation vnto the obiecte of fayth: Namely, vnto Chꝛyſt, and the pꝛomyſe: and ſo hath the title of iuſtification imputed vnto it, foꝛ ſo ſayth the Scripture. Abraham beleeued God, and God imputed that to him for righteouſneſſe. Whyche Paule dyuers tymes rehearſeth, to ſhewe that fayth is not the efficient cauſe of iuſtificatyon: but the obiecte of fayth: Namelye Chꝛyſt, and the pꝛomyſe. And that fayth receyueth the tytle thereof, onelye by imputation: and not by pꝛopꝛietie of nature. Namely, becauſe it is that wherewith man taketh holde of Chꝛiſt, and the pꝛomiſe: whiche I thought woꝛthy the notyng. Thus hauyng ſhewed

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the nature of the newe couenaunt, touchyng mans iuſtification, and that fayth is the onely meane, required in man to the attaynement thereof, it followeth.

## Cap. 9.

¶ To know the certayne tokens of that fayth, wherunto iuſtification is imputed, and the difference betwene the workes of the faythfull & the works required in the law.

FAyth beyng the gift of God (as Paule to the Phillippians affirmeth) for vnto you (ſayth he) it is geuen, not onelye to beleue in Chriſt, but alſo to ſuffer for hym, fayth I ſay beyng the gyft of God, is accompanyed wyth newneſſe of lyfe, which poſſeſſeth ſuche beautyes of Gods grace, as forthwyth kyndle the ſoule or mynde wyth deſire of true obedyence vnto God: by ingraftyng hym both into the ſimilitude of the death of Chriſt, whereby he dyeth vnto ſinne, and alſo into the ſimilitude of hys reſurrection, whereby hee ryſeth vnto a newe lyfe: beyng ſure that the olde man of ſynne is crucified:

Newnes of lyfe.

Rom. 6

crucified: that henceforth hée shoulde no more be seruaunt to sinne. So that now she trayneth hys affection, towardes the thynges aboue, from the thynges on the earth, in that hée is dead to synne, his life béeing hydden in Chryst wyth God: whereby hée laboureth to mortifye the affectiõs of the earthly members: as hauing put of the olde man with hys workes, and put on the new, whiche is renued in knowledge after ỳ Image of God, shapen vnto righteousnesse, and true holines, laboring not to greue the spirite of God, by whom he is sealed vnto the daye of redemption: but knowing himselfe the temple of ỳ holy ghost, laboreth to clense and purifie the same. Whiche desire is not now kindled in hym, as in respecte of merite: but as proper, and peculiar vnto ỳ faith, which through grace hath takẽ ỳ possession of the mind, wherby he is trãsformed into the similitude of Chryst: so that where before he yelded himselfe seruant, vnto all the workes of the flesshe: now contrarywise he laboureth to pursue all the workes proper vnto the spirite: Beyng certayne that the grace of God

Rom.6.

Col.3.

Eph.4.

Col.3
Eph.4.

1.Cor.6.

Titus.2.

God whyche bringeth ſaluation vnto all men hath appeared, and teacheth hym, that hee ſhoulde denye vngodlineſſe, and worldly luſts, and that he ſhould liue ſoberly, righteouſly, and godly in this preſent lyfe. Seeyng Chryſt gaue hym ſelfe for him, to redéeme him from all vnrighteouſneſſe: to purge hym peculiar vnto him ſelfe, feruently geuen to good workes: that ſo he might walke worthy of the Lorde, in all thinges that pleaſe: being fruitfull in all good workes, and increaſing to the knowledge of God, becauſe hee is hys workemanſhyp created in Chryſt Jeſus vnto good workes, whiche God ordayned, that he ſhoulde walke in them. Now foraſmuch as theſe be the proprieties, or fruites belongyng to regeneration, whyche entreth wyth true fayth. Therefore preſentlye, where ſoeuer ſhe taketh place, ſhée maketh her ſelfe knowne by theſe effectes: and forthwith vpon her arriuall, begynneth fight with the olde man of ſinne, and déedes of the ſame. And whereas before whileſt the ſtrong armed man, namely the deuill kept the pallace: that is, poſſeſſed

Col.3

Eph.2.

Mar 12.
Luke.11.

the

the ſoule or mynde: all thinges were in peace, that is, man ſlumbred in ſecurity, fælyng no fight in conſcience. Now, ſo ſone as a ſtronger commeth in place, namelye, the holy ghoſt, furniſhyng the minde with true faith, whereupon newnes of lyfe, and true godlineſſe attende: Then forthwyth entreth man into the chriſtian fight: for preſently all the forenamed graces are encountred by the deuyll, and the corruptyon of hys ſinfull and rebellious nature, according to theſe ſayinges: *Hoſtis noſter (adhuc in hac vita nos poſitos) quanto magis nos ſibi rebellare conſpicit, tanto amplius expugnare contendit: eos autem pulſare negligit, quos quieto iure poſſidere ſe ſentit.* Our enemy (ſo long as wee bee in this lyfe) howe muche the more hee ſeeth vs rebell agaynſt hym: ſo muche the more he ſtryueth to vanquyshe vs, but hee neglecteth to ſmyte thoſe whom hee feeleth hymſelfe to poſſeſſe wyth quyet tytle. So that forthwith vpon his entry into newneſſe of lyfe, hee fæleth iuſt cauſe to crie with holy Paule: I knowe the lawe is ſpiri-

*Gre. lib. 24. cap. 12. moralium.*

The deuill is a great enemy to a vertuous & good life. Rom. 7

ſpirituall, but I am carnall, ſolde vnder ſinne, for I alow not that which I do, what I woulde, that do I not: but what I hate, that do I &c. These conflictes attende continually vppon true fayth, whiche can no more from her be ſeperate, then heat from fire, and moyſture from water. Hereby shæ behaveth her ſelfe: theſe propertyes declare where shæ dwelleth. Wherfore, whoſoeuer findeth in himſelfe, an vndoubted perſwaſion of the frée fauour of God, onely in the merits or deſerts of Chryſt, hauing that confirmed in hym by the teſtimony of the holy ghoſt, brædyng a deſire of continuall wreſtlyng agaynſt ſin, and the irkeſome lothyng of hys often falles, the hunger of well doyng: though (through corruption of nature) he want the abilitie to performe in ſuche ſorte as he wisheth: whoſoeuer I ſaye, hath thys fayth thus confirmed, hæ aſſuredlye is poſſeſſed of righteouſneſſe, and hath the true apprehenſion of the death of Chriſt, and the earneſt penny or pledge of hys election.

And to thys ende cryeth Peter: Brethren

thren, geeue more dylygence to make your callyng, and election ſure by good workes: as though he ſhoulde haue ſaid, Brethren be diligent and labour continually in good workes, that they may be to you a ſure pledge & witneſſe, that you are the elect of God in Chryſt. For that onely is the true fayth (whereunto righteouſnes is imputed) which maketh her ſelf known by good workes: wout whyche yée can neyther ſhewe the obedyence of Gods chyldren, nor yelde teſtimonye of your fayth, nor outward witnes of your election in Chryſt. And againe S. Paule to the ſame effect vnto Titus: This is a true ſaying, and of theſe thynges I wyll thou ſhouldeſt certyfie, that they whyche haue beleeued in GOD, myght bee diligent to mayntayne good works: Theſe thynges are good and profitable vnto men. Surely good workes are ſo profitable (as I ſayde before) that wythout them, we can neyther ſhew our obedience to God: nor geue certayn teſtimony, that true fayth, dwelleth in vs, without which fayth we can pretende no iuſt tytle to the kyngdome of God. Where-

True fayth is known by good workes.

Tit. 3.

Good workes are the frutes of good fayth.

foꝛe aboue all thynges, it behoueth euꝛy man (that maketh claime thereunto) to declare his fayth by theſe euydente fruites, foꝛ vnleſſe the ſame bée wytneſſed by hys woꝛkes, and fight agaynſt ſinne: (if death pꝛeuent him not) aſſuredlye he hath but a vayne opinion, and no fayth in déede. Hereby I truſt the indifferent reader can not but ſée, how wꝛõgfully the aduerſaries (vſurping the name of catholickes) charge them of our pꝛofeſſion, vnder the ſcoꝛned name of goſpellers, ſome wyth the contempt of good woꝛkes, and ſome others ſaye that though wée mayntaine good woꝛkes, yet wée géeue the people no encouragement thereunto, ſeeyng we ſay, they help not to iuſtification: And therefoꝛe wée talke of good woꝛkes, but (as it were) to no ende. In déede any ſuch end by them, (as a pꝛice of our redemptyon) we knowe none, wée leaue the gloꝛye of that tꝛiumphe to God alone. Seyng hée hath by playne woꝛdes reſerued the ſame foꝛ the pꝛayſe, and gloꝛye of his grace and fauour. But if they will alow thys foꝛ an ende: thus muche we conſtantly affirme

Epheſ. 1.

firme, that what ſoeuer he be that ſeeketh not by continuall labour in good worꝛkes, and deteſtation of hys owne former wickednes, (as the true and inſeparable frutes of fayth) to declare hys obedience to God, that GOD therby may be glorified: and the truth of hys fayth touchyng hys ſaluation witneſſed: aſſuredly (as I ſayd before) he hath but a vayne opinion, and no fayth in deede, neither anye ſure warrant to make title to the death of Chriſt. We conſtantly affirme, that as ỹ Sunne cā be ſene by no other light, but by ỹ which he geueth hymſelf. So can faith by no other means be diſcerned, but by ỹ fruits or worꝛks proceding from her ſelf. We ſay wt Ambroſe *Proprium hoc habet noua creatura per gratiam, vt qui figmentum Dei ſunt, et natiuitate cœleſti conduntur in Chriſto, non otio torpeant, nec deſidia reſoluantur, ſed de virtute, in virtutem proficiant, per viam bonorum operum ambulando.* This hath the new creature through grace proper vnto him, that they which be the workemanshyp of GOD, and in Chriſte are builded in the heauenly

True fayth muſt be witneſſed by deedes.

*De vocatione gentium, lib. 1. Cap. 8*

Good worꝛkes.

birth maye not ſlugge in idlenes, nor be reſolued in ſlouthe, but muſte goe forwarde from vertue to vertue, walkyng by the waye of good workes, and agayn with the ſame Ambroſe. *Gratia Dei a timore liberati, accipimus ſpiritum adoptionis filiorum, vt conſiderantes quid eramus, & quid dono Dei ſumus adepti, magna cum diligentia vitam noſtram ordinemus, ne nomen Dei patris in nobis iniuriam patiatur, & ea omnia quæ euaſimus, veluti ingrati in urramus.* Beyng deliuered from feare throughe the fauor of God, we receaue the ſpirite of children of adoption, that conſideryng what we were (and what by the gift of God we haue attayned) we should order our lyfe with great diligence, leaſt the name of God the father, should in vs ſuffer iniurie, and leaſt as ingratefull we runne into all thoſe miſchiefs, which we haue eſcaped. We ſay alſo with Cyprian. *Igitur Chriſtianus, qui nominis Chriſti ſimilitudinem tenet, morum quoq; eius ſimilitudinem habere decet. Chriſtianus nemo dicitur rectè, niſi qui Chriſto moribus coæquatur.*

Rom. 8

Good workes.

De 12. abuſionibus Cap. 7

tur. Therefore it becommeth a Chriſtian man that holdeth the ſimilitude of the name of Chriſte, to haue alſo the ſimilitude of his maners. No man is rightly called a Chriſtian, but he that imitateth Chriſt in his conditions. If this be no end of good workes gentle reader iudge indifferently. But now if wee ſhould ioyne handes with our aduerſaries, to examine whether the good workes of ỹ faythful, be able to ſatiſfie ỹ rigor of the law: as though we ſuſpected the matter, this cannot be denied, that we muſt way them in the ballance agaynſt the workes required in the law: to try whether they aſwel kepe the inward weight, as the outward faſhion. And if there they alſo be found to light, then ſhall good workes ſtill remaine for a witnes of our fayth, and obedience: that God by them may be glorified: and paſſe for no penny payment in the price of the purchaſe of righteouſnes. Wherfore, for the triall of this matter, it is neceſſary we ſeeke the definition of faythfull workes, gathered out of the definition of fayth expreſſed

Definition of faythfull workes.

in the viij. Chapter in this sorte. The good workes of the faythful, are such workes as proceede from a heart purified through fayth.

The good workes of the law.

Now into the other Schole or ballaunce, let vs lay the workes required in the law, whose definition is thus gathered out of the iij. Chapter. The workes required in the law, are such as proceede from the full obedience, willyng desire, and naturall proneſſe, of the whole man vnto righteousnes. Thus wayed in the ballaunce, it is euident that euen the very good workes of the faythfull (compared with the workes of righteousnes required in the law) are founde farre to lyght to satisfie the same. For asmuch as the law can alow none but such as proceede from a full obedience, willyng desire, and naturall proneſſe of the whole man. That is to say, the lawe can alowe no workes, but such as should be wrought by naturall strength, & desire vnto righteousnes: But the good workes of the faythfull bee not so, but contrarywise they are wrought through the free grace of GOD, purifyng the heart by fayth,

The good workes of the faithfull

wher-

whereupon it folowеth, that the good wo2kes of the faythfull (examined by the iuſtice of God) are inſufficient to ſatiſfie the law, and haue no ſtrength but vnder the ſhilde of mercy. So imperfect are the beſt, and moſt pureſt wo2kes of the iuſtified, that being examined by the ſeueritie of the law, they are vnable to abide the p2eſence thereof. Thus hauyng ſhewed the certayne tokens of that fayth, whereunto righteouſnes is imputed, and the difference betwene the wo2kes of the faithful, and the wo2kes required in the law, it folowеth.

## Cap. 10.

¶ To knowe what iuſtificatiō or righteouſnes it is, whiche the ſcripture attributeth to workes, and alſo what fayth it is againſt whiche S. Iames ſpeaketh, and why Iuſtification is imputed to fayth, and not to workes.

HOw diuerſlie the wo2de righteouſnes o2 iuſtification is taken in the Scriptures is by the vij. chapter declared,

red, where it is euidently proued, that iustification (being taken for the frée imputation of righteousnes vnto mã, wherby in the sight of God, he is discharged of giltiship) cõmeth onely through fayth in Christ, without respect of mans worthines or workes: by the frée beneuolence of the will of God, to the prayse, and glory of his grace. And that the iustification or righteousnes of workes, is nothing els, but the declaration of the same righteousnes of fayth, by the outwarde fruites thereof: which aunswereth that which is first in this chapiter required. Yet notwithstanding, the ambitious pride of the aduersaries, is neither ashamed, nor afeard to hold plée as it were with God, for a part of the glory of mans iustificatiõ, arrogantly challenging the same, as a deserued duetie purchased by theyr workes. The contrary wherof, as in the viij. chapter it is manifestly proued, so is the fearful error thereof, by the iij. chapter euidently disproued. For it is there plaine that al the workes of corrupte nature are as direct contrary to the law: as death vnto life

like, darkenes vnto light, or colde vnto heat. And yet out of that hatefull hourd muſt they of force take their counterfeit ſtore. Seeing they wil nedes haue workes to iuſtifie, for that enferreth ỹ thoſe workes muſt goe before iuſtification, and ſo be wrought before the man be righteous, which can be nothing but the fruites of a wicked man, for vntill he be righteous, he is wicked, and by their doctrine he can not be righteous, vntill the worke haue made him righteous: therefore whileſt he is wicked, it muſt nedes be that he do the worke, which ſhall make him righteous: which is impoſſible as by the Scriptures doth euidently appeare. Thus writeth Paul to the Phillippians: That ye may be pure & without offence, vntill the day of Chriſt, filled with the fruites of righteouſnes, which fruites are in you by Ieſu Chriſt, vnto the glory & praiſe of God. Here in theſe wordes of Paul we may learne the efficient cauſe, the formall cauſe, the materiall cauſe, and the final cauſe of good workes, by which cauſes it doth euidently appeare that

before

before iuſtification, no good workes can be wrought, and that the ende of good woorkes is not to iuſtifie the doers of them, but onely to the glory and prayſe of God. Wherefore let vs conſider his woordes, firſt in that he ſayth that ye may be pure and without offence, he ſheweth what is the office of a chriſten man, namely, to labour for ſuch pure and vnſpotted conuerſation, as no offence may iuſtly be gathered by the ſame He ſayth moreouer, Vntill the day of Chriſt: to ſhewe that the endeuour towardes goodnes muſt haue continuance, through the whole courſe of the life. Hauing thus ſhewed both the office of a chriſten man, and the terme of his continuance in the execution thereof: he goeth forward to ſhew what furniture is neceſſary in him to the performance of that office: in ſaying: Filled with the fruits of righteouſnes. Here he ſheweth wherwith he muſt be filled, that muſt be pure and without offence: namely, with the fruit of righteouſnes, that is, with good workes. And as he teacheth in theſe woordes ỹ good workes are

the

ỹ furniture of a chriſten mã: ſo doth hée alſo teache in the ſame wordes, both the formal cauſe, & the material cauſe of good workes: for in that he ſayeth, wyth the fruites of righteouſnes, he ſheweth that righteouſnes or iuſtificatiõ is the formal cauſe of them: which as a good trée bryngeth forth her good fruite: ſo alſo ſheweth that the materyall cauſe of any good worke is, that it is a fruite of ryghteouſnes, whereby it is clearer then ỹ Sunne, that there can be no fruite of ryghteouſneſſe vntill the brynger forth therof, be tranſformed into a trée of righteouſnes, neither can the material cauſe haue her being, vntil firſt the formal cauſe bée generate: for the trée muſt bée before the fruite. And in thys place doth Paule open the wordes of Eſay in the. 61. chapter where he ſayeth, they ſhall be called trees of ryghteouſneſſe, whyche cauſe Paule doth inſinuate by expreſſyng the effect: in that hée ſayeth, filled wyth the fruites of ryghteouſneſſe, which implyeth that the bryngers forth of thoſe fruites muſt nédes bée trées of ryghteouſneſſe: whereby it is euydent that no

worke

wo̱rk is go̱d, but that which is bro̱ught fo̱rth by a righteous man: se̱eyng that it is the fruite of righteousnesse: but none is a righteous man vntill he be iustified, therefo̱re can none bring fo̱rth go̱d wo̱rkes, but suche as be̱e alreadye iustyfied. Wherupon it followeth, that before iustificatiō no go̱d wo̱rk can be wro̱ught. Paule goeth fo̱rwarde and sayth: whiche fruites are in you by Iesus Chryst. Here doth he euidentlye declare what is the efficient cause of go̱d wo̱rkes, namely, Iesus Chryst: so that where before he̱ had taught iustification, o̱r righteousnes to be̱e the fo̱rmall cause of go̱d wo̱rkes, and the fruites thereof to be the materiall cause, fo̱r that he̱e woulde leaue no doubt concernyng the effycyent cause, therefo̱re he addeth, whiche fruites are in you by Iesu Chryst. Where thys is also to be noted, fully agre̱eing with that which is sayd already, namelye, ỹ no go̱d wo̱rke can be̱e wro̱ught, but by him in whom Iesus Chrisst doth raigne, that is, by ỹ iustified: fo̱r hereby it is playne ỹ no go̱d wo̱rke can be in man, onles it be by Iesus Chryste: but Iesus Chryst wo̱rketh

keth onely in the iuſtified: for his ſpirit doth certifie their ſpirites in whom hee dwelleth, that they are the children of God: there is no condemnation to them that are in Chryſt Ieſu: And in this place doth Paule alſo go forward in proſecutyng the worde of Eſay, for where Eſaye calleth them trees of ryghteouſneſſe, that is to ſay the bringers forth of the fruites of ryghteouſnes: he addeth a plantyng of the Lordes, to ſhew that their ryghteouſneſſe is the Lordes worke, and that doth Paule open here where hee ſayeth, that good workes, or fruites of righteouſneſſe are in vs by Ieſus Chryſt: as though he had ſayd, Ieſus Chryſte hath made you to bee trees of ryghteouſneſſe, that you myght bring forth the fruites thereof, namelye, good workes, and ſo declare your ſelues to be a plantyng of the Lordes. Thys beyng taught, Paule goeth forward in declaryng the finall cauſe of good workes, in ſaying, Vnto the glorye and prayſe of God, whereby it is playne out of theſe words of Paules, that Chryſt is the efficiēt cauſe of good workes, and that none

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can bée wrought, but by hym in whom the spirite of Chryste dwelleth, that is, none can be wrought but by the ryghteous, or iustified, in that he saith, whyche fruites are in you by IESVS Chryst. Whereby it is playne, that wythout Iesus Chryste they can not bée in them. Where also is declared the materiall cause of good workes, Namely, a fruite of ryghteousnesse, so that vnlesse it bée brought forth by a ryghteous tree, it can bée no good worke: hée also declareth that the iustification or ryghteousnesse of the doer of them, is the formall cause of them, in that hée calleth them the fruite of ryghteousnesse, for that declareth the doers of them to bée trées of ryghteousnesse as Esay termeth them; wherby also appeareth, that no good worke can be done, but by a man already iustyfied: hée also telleth the finall cause of them, in that hée sayeth, Vnto the glory and prayse of God, concludyng euen as Esay in the fore named place doth. For after hée had sayde that they myght bée called trées of righteousnesse, a planting of the Lordes, hée addeth for hym to

haue

haue glorye in, so that the ende of good workes is not to iustifie the doers, but to glorifie God: for vnles the doers had bene iustified, before the workes were wrought, they coulde haue bene no frute of righteousnesse. So that thys place of Paule, is an openyng of the forenamed place of Esay, for where Esaye sayeth, that they myght bee called trees of ryghteousnesse, Paule expoundeth that to bee, that they shoulde bryng foorth the fruites of righteousnesse: and where Esaye calleth them a plantyng of the Lordes: that doth Paule open, when he telleth that the fruite of ryghteousnesse must be in them by Iesu Chryst. And where Esay sayeth, for hym to glorye in, Paule sayeth, to the glory and praise of God. Thus by, comparyng together these wordes of Paule, and Esay, it is more then euident that good workes bee so farre from iustyfyng the doers, that before iustificatyon no good worke can bee wrought. And Chryst himselfe affirmeth no lesse, when he sayeth, that the tree must bee good before it bryng foorthe good fruite: Euerye good tree

(sayeth he) bryngeth forth good fruite. So that first hée acknowledgeth the trée to bée good, before it bryngeth forth good fruite. And if the tree be euill, he affirmeth in the same place, It bryngeth foorth euill fruite, concludyng playnely that no euyll tree can bryng forth good fruite. Whereby it is euident, that the man muste by fayth bee made good, that is to saye, righteous and iustyfied, before he can bring forth any good woorkes. So then the woorke is acknowledged for good, through mercy, which coureth the blemishes thereof, in respect that it is the woorke of a man, by fayth already iustified, and clothed in the righteousnesse of Chryste: and not in respecte of it selfe, which compared with the iustice of God, is wickednesse, as in the. 9. Chapter was proued: for wee bee all by nature, the chyldren of wrath, as Paule beareth witnesse. And thus writeth Augustine.

Good woorkes follow iustification & not iustification woorke.

Eph. 2.

*Libro de fide et operibus. cap. 14.* *Sequuntur bona opera iustificatum, non præcedunt iustificandum.* Good woorkes folowe hym that is iustified, they goe not before hym that is to bee iustyfied. Agayne the same Augustine. *Quid enim est*

*eſt boni operis ante fidem? cum dicat Apoſtolus quicquid ſine fide fit, peccatum eſt*, for what good woorke is there before fayth? ſeyng the Apoſtle ſayeth that whatſoeuer is not of fayth is ſynne. And Chriſt hymſelfe ſayeth: wythout mee you can do nothyng: whereby it is euydent that vntyll they haue the ſpiryte of Chryſt, they can woꝛke no good woꝛke: but none haue the ſpirite of Chryſt, but ſuche as bée the childꝛen of God: foꝛ the Scrypture ſayth, theſe bee the children of GOD, that bee led by the ſpyrite of GOD: and none are the childꝛen of GOD, tyll they bée iuſtyfied: foꝛ to bée the chyldꝛen of God, and to bée iuſtyfied is all one thyng: therefoꝛe none can woꝛke good woꝛkes, but ſuche as be already iuſtyfied. Agayne to the woꝛkyng of euery good woꝛke there be two thynges ſpecially required, namely, vnderſtandyng and affection: So that the woꝛke that muſt pleaſe God muſte both bée ioyned wyth the knowledge of the wyll of God, and alſo bée done wyth affection, pleaſure, and delight in the ſame. Touchyng that it ſhoulde bée done wyth

*In euangel. Ioh. trac, 86.*

Two thinges required to euery good woꝛke

Dis.4. knowledge, thus sayth God by the pro-
phet. God desireth in man more the
knowledge of God, then burnt of-
frynges. And before in hys fourth chap-
ter: where he geueth a reason of the
destruction of hys people, he alleageth
onely lacke of knowledge, my people
(sayeth he) are destroyed for lacke of
Mat.12. knowledge. And Christ himself sayth:
do yee not therefore erre, because
you vnderstand not the scryptures? And
Job.28. Job affirmeth,: that to depart from e-
uill, is vnderstandyng. Whereby it is
playne, that wythout vnderstanding, or
knowledge of the wyll of God, no man
can depart from euill, and do that which
is good. And therefore doth Dauid crye:
Geeue mee vnderstanding, and I shall
keepe thy lawe, O geeue mee vnderstan-
Psal.119 dyng that I maye learne thy commaun-
dementes. And that good workes are
wrought through knowledge or vnder-
standing, it is by the scriptures euident:
Paul to the Phillippians writeth thus:
And thys I praye, that your loue maye
abound yet more and more in know-
ledge and vnderstanding, that ye maye
dis-

diſcerne things, that differ one from an other, that ye may be pure and without offence, vntill the day of Chriſt. Here doth Saint Paule not only pray, that their loue might abound in knowledge, but he alſo telleth the cauſe of hys prayer, namely, that they might be able to diſcerne thynges that differ: to iudge betwene good workes, and counterfeit workes: betwene true religion & hipocriſie: that ſo through that knowledge, they might haue iudgement, how to lead a pure and Chriſtian life: which, without the knowledge of the wyll of God, is vnpoſſible. And agayne ỹ ſame Paule to Philemon: See that the fellowship (ſayth he) that thou haſt in the fayth be fruitfull, through knowledge of all good things which are in you by Ieſus Chriſt. Hereby it appeareth, that without vnderſtanding of the will of God, no good workes can be wrought. But Paul playnely affirmeth, that all thei that be not already iuſtified in Chriſt, haue no vnderſtanding. The naturall man (ſayth he) perceaueth not the thinges, that belong to the

we cannot leade a pure & chriſtian life, without the knowledge of the will of God. Phil. 1.

1. Cor. 2.

ſpirit of God, for they are but folishnes vnto hym. Then if he perceaue not, nor vnderſtand the thynges that pleaſe God. It appeareth by that is ſayd before, that he can by no meanes do the worke that ſhall pleaſe God. Hereby it both playnely appeareth that the knowledge of the wyll of God, is required to good workes, and alſo that none that is not iuſtified, hath that knowledge.

Now touching that vnto good works, there is alſo required in ỹ doer affection, & delight, towardes ỹ ſame, ỹ is euident by the definition of good workes, expreſſed in the 8. chapter: where it appeareth that they be nothyng but an execution of the commaundementes: whereunto the whole affection of man, both body, and ſoule is required as in the .4. chapter appeareth: which alſo is confirmed by the example of thoſe of whoſe good workes, the ſcripture beareth witPſal.119. nes. Thus ſayth Dauid, If my delight were not in thy law, I ſhould haue perished in my trouble, And agayne, my delight was in thy commaundementes. And agayne, thy teſtimonies

nies haue I claymed as mine heritage for euer, and why? they are the very ioy of my hart. And agayne, Lord what loue haue I vnto thy law? al the day long is my ſtudie therein: And agayne, my delight shalbe euer in thy ſtatutes: And agayne, for I loue thy commaundementes aboue golde, & precious ſtone. Thys affection of the hart is required to the perfoꝛmaunce of good woꝛkes, whereof how greatly they be ſhoꝛt that be onely poſſeſſed of the naturall man, and not iuſtified in Chriſt, it is moꝛe then euident by the playne woꝛdes of God hymſelfe. In Geneſis he ſayth thus, my ſpirite shall not alwayes ſtriue in man, becauſe he is fleshe. And a litle after, The Lord ſawe that the wickednes of man was great in the earth, and all the imaginations of the thoughtes of his harte were onely euill continually. And agayne in the 8. chapter, the imaginations of mans hart is euill, euen from hys youth. Here appeareth, that the affection of the naturall man is onely this, affection to rebellion, deſire to con-

Affection of the hart, is required to the perfoꝛmaunce of good woꝛkes.

Man of his owne nature, hath affection to rebellion, and luſt to all wickednes.

tempt, and luſt to diſobedience. Thus it is euident, that in all thoſe which be not already iuſtified in Chriſt, their is neither vnderſtanding how to pleaſe God, nor affection thereunto. And ſo conſequently no good worke, ſeing it is proued that no worke cã be good, but where both they be ioyned together, which alſo is euident by that which is ſayde in the fifth chapter.

Surely if theſe men had bene as carefull ſearchers of truth herein out of Gods holy worde: as they haue bene of miſtes, and clowdes out of Ariſtotles ſchole, to darcken & ſhadow the brightnes thereof, they woulde neuer haue ſought with ſo many ſubtil diſtinctions, and falſe definitions (without al ground of Gods worde) to haue builded themſelues, the labirinth of errour, & maze of their owne confuſion: But woulde contrariwiſe, haue humbled themſelues vnto the ſpirite of God: and haue conſidered the ende of hys purpoſe in mans ſaluation. But they not conſidering that to be the prayſe, and glory of hys owne grace, and enforcing the rigor of the

The Papiſtes haue builded a labirinth of error and a maze, for their owne confuſion.

the outward ſounde of ſome wordes in the ſcripture, haue gathered workes to be the cauſe of mãs iuſtification, where, (if they more narrowly cõſidered) they ſhould ſee that faith is the onely meane, by which workes are indued wyth the title of goodnes: forasmuch as no good worke can be wrought, but by a man alredy by faith iuſtified, and appareled wyth the righteouſnes of Chriſt: by meanes whereof, the blemiſhes and imperfections thereof, are through mercy couered: which otherwiſe, if the ſame workes were wrought by an vnbeleuyng man: they woulde appeare in the ſight of God moſt filthy, for of mercy it commeth (in reſpecte of Chriſt) that the moſt perfecte workes are not layde to mans charge for ſinne. Out of this ground, gathered from God truth. this rule of Chriſtian religion is concluded: that where ſoeuer righteouſnes, or iuſtification is in the Scripture imputed to workes: it is not imputed to them, as though they were the cauſe of righteouſnes: that is to ſay, as though they going before iuſtificati-

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on, did procure or purchase the same: but farre otherwyse: it is imputed vnto them, as vnto the fruit of the righteousnes of fayth, which after iustification doth witnes, and declare that the doer is iustified by fayth, by apprehending of Christ: in respecte of whom, mercy couereth the spottes of that worke, from the sight of Gods iustice, so that sinne is not imputed to man for the same. *Hic murus ahæneus esto*: Let this to a Christian conscience be a wall of brasse,

Now this foundation layde, let vs seeke (by thys rule) to vnderstand those Scriptures, which the aduersaryes (for theyr filpurlle doctrine of iustification of workes) haue forced into open combat both agaynst theyr owne naturall sense, and agaynst the ende and scope of Gods purpose, declared in the Scriptures, touching mans iustification: wherein to seeke to answere to all theyr subtill and shameles wranglings, were more tedious then profitable. And (touching the multitude of wordes) more paynefull then possible. Though touching matter (Gods truth being iudge) inough

inough hath bene ſayd already, where-
fore to auoyde all extremities, and kéepe
my ſelfe within my power touchyng
wordes: (and yet not to paſſe the reſte
with ſilence) I will ouerlooke a fewe of
their principall ragges, which they call
reaſons, wherein theyr errour being o-
pened, the ſmaller, of them ſelues will
drop a ſunder vntouched. Wherefore
firſte of all, that playnnes might be ioy-
ned with the breuitie for which I labor:
let the Scriptures which they make
challengers in thys fraye, be gathered
together into theſe ſortes. In the firſt
ſort placyng thoſe which promiſing re-
ward to workes, procure men to labour
for the ſame. In the ſecond ſort, ſuch as
by the ſound of wordes, ſéeme to take
iuſtification from fayth, or geueth the
ſame to workes. And in the laſt ſorte
thoſe Scriptures wherin the righteous
thallenge at Gods handes reward of
theyr innocency & righteouſnes. Wher-
fore by examples of euery of theſe ſorts,
let vs ſéeke truely to vnderſtand them,
by theyr agréement with thē ſelues and
the reſt of the Scriptures: that as of

God

God there is but one ſpirite, and one truth, ſo the ſame truth, by the conſent of the whole Scripture together may bee acknowledged. For we may not wreſt ſuch ſenſe out of the Scripture (by vrging the outward barke of ſome particular places therein) as ſhall ſet them at ſtrife with all the reſte of the body of the Scripture: and ſo imagine the ſpirite of truth at warre with hym ſelfe. Wherefore for the firſt ſorte let theſe authorites ſerue: Euery man shall enioye good according to the fruites of his mouth: and after the workes of his handes shall he bee rewarded. Agayne: The ſonne of man shall come in the glory of hys father, with his angels, and shall reward euery man according to his deedes. And agayne: God is not vnrighteous, that he should forget your worke and labour, that proceedeth of loue, which loue ye shewed towardes his name, in that ye haue miniſtred vnto the Saindes, and yet miniſter. Theſe examples may ſerue for their argument of thys ſort: Well ſay they, ſeing that mans

Such ſcriptures as promiſing reward to workes, procure men to laboure for the ſame, are anſwered and expounded.

mans rewarde is accordyng to hys workes, it appeareth that in workes there is merite: and that to mans iustyfication, workes are requyred. Here I myght briefly aunswere that all these wordes, are spoken of workes comming after iustyfication, whyche is not the matter in questyon betwene vs, for the question is about workes goyng before iustification, for the purchase thereof. But for their great ouerthrow: Let it bee imagined that these promyses are made to workes goyng before iustification, and yet get they nothyng thereby, for we answere: they reason from a generall, to a *species*, which in an affirmatiue concludeth fally, as for example. If one seyng a liuyng creature shoulde reason thus, yonder is a liuyng creator, therefore it is a man. For as of liuyng creatures there be diuers kindes, wherof mã is but one: so of rewardes there bee dyuers kyndes, whereof merite, or desert is but one. For some rewardes, are frely geuẽ of loue or fauor: some through hope of further benefite: and some of merite, desert, or duetie &c. So ỹ as vntruely thys is concluded, that because it is reward, therfore it

An answer to the argument of the papistes.

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is merite or duety, as the other, namely, because it is a liuing creature, therefore it is a man, for in dede this reward is of grace or fauour, and not of merites, or workes. As by these oft rehearsed
Eph.2. wordes of Paule is euydent: For of fauour (sayeth he) yee are saued, thorough fayth, and not of your selues, it is the gift of God, and not of woorkes, least anye man shoulde boast hym. And although thys (well considered, wyth the definytion of iustyfication in the.8.chapter) doth fullye expresse what sense in these authorities maye well bee allowed: yet shall the same in more larger forme of wordes bee declared thus. Forasmuche as mans iustificatyon is a free remission of sinne and imputatiõ of righteousnesse vnto man thorough fayth in Chryst: therfore that the ryghteousnesse of the iustyfied, by this free grace might be declared: and the bountifull liberalitye of Gods mercye made manyfest to the prayse and glorye of hys grace, for thys cause is the reward declared vpon the outwarde worke, as vppon the outwarde wytnesse, of the inward

righte-

righteousnesse of fayth, to the open declaration of the truth of Gods promyses concernyng the womans sæde, namely, Christ. By the Prophet Esay hée sayth thus: Hee shall iustifie the multitude, for hee shall beare awaye their synnes. Esay.53
And agayne, the people shall bee all ryghteous, and possesse the lande for euer: The flower of my plantyng, the woorkes of my handes whereof I wyll reioyce. Esay.60.
And agayne, that they myght bee called trees of ryghteousnesse. A plantyng of the Lordes for hym to reioyce in. Esa.61
Wherefore for thys cause, namely that the chosen myght bée declared to be ryghteous in the eyes of all the worlde, and the triumph of Gods grace, or fauour thereby celebrated, by the open performaunce of these hys promisses: that hée might be iustified in his sayinges, and ouercome when he is iudged: In consideration hereof I saye, he openly pronounceth the fauourable rewarde, accordyng to the open, & manifest works or fruites of the righteousnesse of fayth: induyng them with the rewarde of righteousnesse, whiche rewarde is of fauour,

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in respect of Christ apprehended by fayth, and yet pronounced vppon the workes, as vppon that outwarde fruite, whereby the inwarde righteousnesse of fayth is declared, whiche hee doth to thys ende, that the elect maye bee declared to be iustyfied, and the performaunce of his promyses in Christ made apparaunt: so that for thys cause, namelye, to iustyfie Gods promyse concernyng thys free, and mercifull deliueraunce in the sighte of all men, to the encrease of the glory of hys grace: that as all men heard the promise, so all maye witnesse the performaunce thereof. For thys cause I say is the fauourable rewarde, pronounced according to the outwarde workes, or fruites of the ryghteousnesse of fayth: whereas if it had beene pronounced accordyng to the fayth, no man coulde haue witnessed the true performaunce of the promyse. And thys is the cause why the fauourable rewarde, is declared vppon the workes. And not that the workes, are the cause of the rewarde. For the only end of Gods actiou herein is (as Paule testifieth) the prayse of the glorye of

his

hys grace, whiche is alſo euydent by this ſaying of the Prophet Ezechyell. And ye shall know that I am the Lord, when I shall doe good to you for myne owne names ſake, and not accordyng to your moſt wycked offences. By whyche wordes it appeareth, that God wyll not onely be ryghteous in the performance of hys frée, & mercifull promiſe, but hée wyll haue all the worlde both ſée, and wytneſſe the ſame: for hée ſayeth in thys promyſe you shall knowe that I am the Lorde &c. So that hereby, God hath promyſed to declare hys frée fauour, in ſuche an outwarde ſubiect, as man may bée able to ſée and wytnes the fulfilling therof, in that he ſayeth, ye shal know, and yet therewyth all he geeueth a determinate caueat, that, that ſubiecte wherein hys goodneſſe ſhall be declared, ſhall not be the cauſe of his goodneſſe: expreſſyng playnely what ſhalbe the cauſe thereof: namely hys owne glory. Affirming that it ſhall be for his owne names ſake. Not onely excepting workes from being the cauſe, but alſo to expreſſe their great néede of mercye, to couer their

ſpottes ſhewed them (touchyng their owne nature) howe foule they bée: in ſaying, And not accordyng to your moſt wycked offences: And in both the other places before rehearſed out of Eſay, where he promiſeth to make all hys people ryghteous, and that they ſhould be called trees of ryghteouſneſſe. This is ſpecially to be noted: that in both thoſe places, he affirmeth their righteouſneſſe ſhall bée the flower of hys plantyng, the worckes of hys handes, and not of their owne: addyng thereto the cauſe thereof: namely, for hym to reioyce in. That is accordyng to Saynt Paules wordes: For the prayſe and glorye of hys grace. And to thys ende, are all the worckes of GOD done, that hée may reioyce, and haue glorye in them. Whereby it appeareth, that hys glory, and not mans works is the cauſe of the rewarde: And that worckes doe nothyng elſe, but declare, that that man vppon whom the frée rewarde, and performaunce of the mercifull promyſe is beſtowed, is righteous: and hath by fayth attayned the promyſe. The rewarde is

Eſa. 60, 61.

Eph. 1.

decla-

declared vppon wozkes, as vppon that onely ſubiecte, whiche was able to manifeſt the righteouſneſſe of fayth: And to make the perfozmaunce of Gods mercifull, and frée pzomyſe apparaunt to all men: that hee myght be iuſtified in his ſaying, and ouercome when hee is iudged. Hauyng nowe ſhewed in what ſozt al places of the ſcrypture (which attribute rewardes vnto wozkes) are to be vnderſtand: excludyng vtterly mans merite oz deſert: accozding to the true nature of grace and fayth, expzeſſed in the. 8. Chapter, and alſo agreable vnto ỳ ende of Gods purpoſe expzeſſed, both by theſe places befoze rehearſed oute of the pzophets, and alſo by Paul: namely, reſeruyng vnto hys free fauour & grace, the whole pzayſe & glozy of thys wozke, as the final cauſe thereof: hauing ſhewed thys, I wyll returne to ſhew what pzice mans wozkes are of, by the ſcriptures, and how the ancient fathers accompted of them.

With at pzice and value our wozkes is accompted of in the ſcriptures.

Firſt it is ſayde in Geneſis: the imagination of mans heart is euill euen from hys youth. And it is ſayde in Job. Gen. 8. Job. 4.

beholde hee founde vntruth in hys ſeruauntes: and in hys Angelles there was follye: how owe muche more in thoſe that dwell in houſes of clay? and whoſe foundatyon is but duſte. And agayne, Job.25. How may a man compared vnto GOD bee iuſtyfied? or how can hee bee cleane that is borne of a woman? beholde the Moone shyneth not in compariſon of hym: and the Starres are vncleane in hys ſight: then howe muche more man that is but corruption, and the ſonne of man that is but a woorme. Pro.20 And agayne: VVho can ſay, my heart is cleane: I am pure from ſinne? And a- Pſal.143. gayne: Enter not into iudgement with thy ſeruaunt, for in thy ſight shall no man liuyng bee iuſtyfied. And agayne Jere.1 Though thou waſhe thee wyth Nitrus, and take thee muche Sope, yet thyne iniquitie is marked before mee, ſayeth Eſa.64. the Lorde GOD. Agayne: VVe are all as an vncleane thyng, & all our righteouſneſſe are as menſtruous clothes. A- Job.15 gayne: All men are liers. Agayne: The hart of man is wycked & vnſearcheable

Agayne

Agayne: VVhat is man that he should be cleane, and he that is borne of a woman that he shoulde be iuſte? beholde he found no ſtedfaſtnes in hys Sainctes, yea the heauens are not cleane in his ſight, how much more is man abhominable, & filthy which drinketh iniquitie like water? Agayn: All the children of men are vnrighteous: yea all their workes are vnrighteous, and there is no truth in them. Agayne: In my fleshe dwelleth no good thinges. And agayne: All haue gone out of the way, & all haue bene made vnprofitable. Agayne: There is none righteous, no not one: they are all become abhominable: there is none that doth good, no not one. And Chriſt hym ſelfe ſayth: VVhē you haue done all that is commaunded you, ſay you be vnprofitable ſeruauntes. Upon the which wordes of Chriſt, it ſhall not be amiſſe to note, what one of the Popes owne Cardinals Thomas de Vio writeth: *Nota parabolam pro memoria, et concluſionem pro documento: ſi ſeruando omnia præcepta*

3. Eſdr. 4.

Rom. 7.

Rom. 3.

Cardinall Caietan.

*ſumus inutiles, nec habemus vnde ſuperbiamus, quid ſentiendum de nobiſipſis eſt, qui non omnia ſeruamus, qui multorum rei ſumus? ſed quid de nobis dico quum nullus dicere poſsit, quod debebam feci? niſi qui exemptus eſt a dicendo, dimitte nobis debita noſtra. Quod ergo dicitur quum feceritis omnia, non dicitur, quòd facturi eſſent omnia, ſed quòd ſi etiam facerent omnia: ſed quòd quum merita habuerint facientium omnia præcepta, recognoſcant ſe ſeruos inutiles: vt a fortiori recognoſcant ſe minus quàm inutiles: hoc eſt debitores, & reos multorum quæ debebant, ſeu debent facere:* Note the parable for remembrance, & the concluſion for your learning: if in keeping all the commaundementes we be vnprofitable, and haue nothing to be proud of, what shall we thinke of our ſelues which do not keepe all, which be giltie in manie of them? what I ſay shall we thinke of our ſelues, when none of vs all can ſay, I haue done that I ought? vnleſſe any be priuiledged from ſaying, forgeue vs our treſpaſſes. VVherfore, where it is ſayd, when ye haue done all thinges, it is not therefore ſayd as though they could do all things: but for this cauſe, that though they could

If no man can do that he ought, I pray you, what place leaueth this Cardinal to vnduc workes, or workes of ſupererogation.

could do all thinges, and though they could haue the merites of ſuch, as performe all the cõmaundements, they muſt acknowledge them ſelues vnprofitable ſeruantes: that by a much ſtronger argument they might acknowledge thẽ ſelues leſſe then vnprofitable, that is, detters and giltie of many thinges, which they ought and are bound to do. **Which thinges Gregorye well vnderſtood, when he ſayd:** *Humana iuſtitia diuinæ iuſtitiæ comparata, iniuſtitia eſt: quia & lucerna in tenebris fulgere cernitur, ſed in Solis radiis poſita tenebratur:* Mans righteouſnes compared with the iuſtice of God, is wickednes: for euen a candle is ſeen to ſhine in the darke, but being ſet in the beames of the Sunne it is darkned. **Hauing now ſhewed (by theſe authorities) what is ỹ worthines of mans workes, it plainly appeareth what merite is in them, namely, ỹ merite of damnation. And touching ỹ opinion of ỹ fathers concerning merites. Thus writeth Origen:** *Sicut hoc quod ſubſiſtimus, non poteſt intelligi, quia ex operis noſtri mercede ſubſiſtimus, ſed euidenter dei munus eſt quod ſumus, & gratia conditoris*

Thus can God vſe his enemies, to make them ſometimes confeſſe the truth againſt them ſelues.

*Moral. lib. 5 cap. 28.*

The opinion of fathes concerning merits

*Origenes Rom. 4.*

*toris qui nos esse voluit, ita et si hereditatem promissionum dei capiamus, diuina gratia est, non alicuius debiti, aut operis merces*: As it can not be vnderstand that we be, that which we now be, for the hire of our owne worke: but that we be, is euidently the gift of God, and the fauour of the creator which would haue vs to be: euen so, although we may receaue the inheritance of the promise of God, it commeth of the fauour of God, not being the hire of any dutie, or worke. **And thus saith S. Augustine writing vpon these wordes of the 30. Psal.** Deliuer me in thy righteousnes. *Quis (inquam) est qui seruatur gratis? is in quo non inuenit seruator quod coronet, sed quod damnet, non inuenit merita bonorum, sed inuenit merita supplicionum*: VVho is he (I say) that is saued frely? Euen he in whom the Sauiour findeth nothing to crowne, but to condemne, no merite of good thinges, but desert of punishment. **Againe the same Augustine in his epistle to Pauline:** *Operibus debitum redditur, gratia gratis datur: vnde & nuncupatur, si quis autem dixerit, quod gratiam bene operãdi fides mereatur;*

*Augustin. in Psal. 30.*

negare

*negare non poſſumus. Imo gratis dediſſe confitemur. Si autem ex fide, quomodo gratis? Quod enim fides meretur, cur non potiùs redditur, quàm donatur? Non dicat hoc homo fidelis: quia cum dixerit, vt merear iuſtificationem habeo fidem: reſpondetur ei, quid habes quod non accepiſti? Cum igitur fides impetrat iuſtificationem (ſicut vnicuiq; deus partitus eſt menſuram & ipſius fidei) non gratiam dei aliquid meriti præcedit humani, ſed ipſa gratia meretur augeri, vt aucta mereatur perfici:*

Dutie is rewarded to workes, of fauor it is freely geuen, wherby alſo it is called grace. But if any ſay that fayth of well doing may deſerue grace, we can not deny, but we confeſſe him to haue geuen it frely. But if it be of fayth, how is it freely, that which fayth deſerueth, why is it not rather repayed then freely geuen? A faithfull mā may not ſay this: for if he ſay, I haue fayth that I may deſerue iuſtification: it ſhall be anſwered vnto him: what haſt thou, that thou haſt not receaued. Therfore when faith obtaineth iuſtificatiō, (according as God hath diuided to euery mā the meaſure euen of the ſame fayth) there goeth no merites of man before the grace of God:

We haue no fayth that can deſerue grace, for it is freely geuen vs of God.

God: but the grace it selfe deserueth to be encreased, that being encreased it may deserue to be perfected. Now forasmuch as S. Augustine doth vse here ỹ word dutye (which is also an vsuall word with many of the Fathers in this matter) therfore I thinke it conuenient to say somwhat concerning ỹ meaning therof: wherfore, ỹ word dutie, or debt, is taken in two senses, or meanings. The one for recompence, or merite of labour or workes: as when an hired seruant hauing finished his appointed labour, doth chalenge his hire. Duty or debt (in that respect) is merite or desert. And in ỹ sense doth S. Paul take ỹ word, where he sayth: To him that worketh, the reward is not counted of fauor, but of dutie. The other sense or meaning therof is best declared by an example thus: Admit e one mā beholding an other in extreme miserie, (though such debt as he by no meanes is able to satisfie) and he seing the penury of this man: moued by compassion, taketh vpon him the debt: promising freely the discharge therof, and for sure confirmation

There goeth no merites of man before the grace of God.

Dutie, or debt, hath two senses.

He that laboureth is worthy of his hire.

mation of his promise herein to the needy wretch, he geueth him his obligation vnder his hand & seale. This being demaunded by the poore soule at the appoynted time: may be (in a sort) called dutie or debt: though not in respecte of desert or merite: yet in respect of the free gifte: confirmed by the geuers hande writing: and in this signification the worde dutie, or debt inferreth no desert or merite, but contrariwise the condition being knowne, it doth make apparaunt, the free, bountifull, and liberall grace of the geuer: and if the aduersaries woulde be content in this sorte to vnderstand the worde ducty, or debt in this matter, (as of right they ought) they had long a goe geuen ouer, thys wicked & vaine brag of merite. Wherefore now to returne againe to the authoritie of the Fathers. The foresayd Augustine in his booke concerning nature and grace writeth thus: *Hæc igitur Christi gratia (sine qua nec infantes, nec ætate grandes salui fieri possunt) non meritis redditur, sed gratis datur, propter quod gratia nominatur*. Therefore this grace of Christ

A debt that groweth of loue, & not of duetie.

Where this worde debt or duetie is truely vnstand. there no desert is looked for.

*De natura & gratia. Cap. 4.*

The grace of Christ commeth freely, and not for merites sake.

Christ (without which neither yong, nor olde can be saued) is not recompenced to merites, but it is frely geuen, for the which cause, it is called grace and fauour. And againe: *Mortis autem regnum in homines vsq; adeo dominatum est: vt omnes in secundam quoq; mortem (cuius nullus est finis) pœna debita præcipites ageret, nisi inde indebita dei gratia aliquos liberaret.* For the kingdome of death did so raign ouer all men, that also into the second death (whereof there is no end) deserued punishment would driue all men headlong, if the vndeserued fauour of God, shoulde not deliuer some from thence. *Augusti. de ciuitate dei lib.14.cap.1*

Again Augustine: *Per ipsam quippe iustificamur gratis, id est, nullis nostrorum operum præcedentibus meritis, alioquin gratia iam non esset gratia.* For by grace we are freely iustified, that is without any merites of our woorkes going before, or els grace is not grace. *Augusti. de spiritu et litera.cap.18*

And againe: *colligimus non iustificari hominem præceptis bonæ vitæ, nisi per fidem Iesu Christi: hoc est, non lege operum, sed lege fidei: non litera sed spiritu: non factorum meritis, sed gra-* *Ibidem. Cap.13.*

tuita

*nita gratia*. VVee gather that man is not iuſtified by precepts of good lyfe, but by fayth of Ieſus Chryſt, that is, not thorough the lawe of woorkes, but by the lawe of fayth: not by the letter, but by the ſpirite: not by merites of woorkes, but thoroughe free fauour or grace. And agayne: *Nullis noſtris præcedentibus meritis, ſed præueniente nos miſericordia Domini Dei noſtri, iuſtificamur.* VVee are iuſtified by no foregone merytes of ours, but by the mercye of the lorde our God preuenting vs. And again *Et exultate: ſubaudis in Domino. Quare? Quia iam iuſti: Vnde iuſti? Non meritis veſtris, ſed gratia illius.* And reioyce: namelye in the Lorde. VVherefore? becauſe nowe yee bee ryghteous. By what meanes bee yee righteous? not by your merytes but by his grace. Agayne, *Cæli, id eſt, Apoſtoli, enarrant gloriam Dei, poſitam in Chriſto Ieſu, per gratiam in remiſſionem peccatorum, omnes enim peccauerunt, & egent gloria dei, iuſtificati gratis per ſanguinem ipſius: quia gratis, ideo gratia: non eſt enim gratia niſi gratuita: quia nihil boni ante feceramus, vnde talia dona mereremur*

By fayth in Ieſus Chriſt we are iuſtified.

*Ibidē in Pſal. 31.*

No merits but mercy preuented our iuſtification.

*Auguſt in expoſitione 2. Pſal. 31.*

*Ibidē in Pſal. 18.*

*mur magis quia non gratis inferretur ſupplicium, ideo gratis præſtitum eſt beneficium. Nihil præceſſerat in meritis noſtris, niſi vnde damnari deberemus, ille autem non propter noſtram iuſtitiam, ſed propter ſuam miſericordiam, ſaluos nos fecit per lauacrum regenerationis.* The heauens that is, the Apoſtles, declare the glorye of GOD placed in Chryſt Ieſu, for the remiſſion of ſynnes thorough grace: for all haue ſynned, and ſtande in neede of the glorye of God, and are iuſtyfied freelye thorough hys bloud. And becauſe it is freelye done, therefore it is fauour, for it is not fauour vnleſſe it bee vndeſerued: for no goodneſſe wrought wee before, wherewyth to deſerue ſo excellent gyftes: but rather becauſe punyshment shoulde not bee duelye executed: therefore was the benefite franckly geeuen: for in our merites there went nothyng before, but that for whyche wee ought to haue ben damned: but hee ſaued vs not for our owne ryghteouſneſſe, but for his owne mercye by the fountayne of the newe byrth. And agayne: *Sed vt iuſtificentur præ-*

We are freelye iuſtified in the bloud of Chriſt.

God of hys owne mercye hath ſaued vs.

*Idē in Pſal. 5.*

*præcedit vocatio: quia no eſt meritorum, ſed gratiæ Dei.* But that men should be iuſtified their callyng goeth before, whyche is not of merite, but of the fauour of God. **And agayne,** *Propter nomen tuum, domine viuificabis me, attendite quantum poteſtis gratiæ commendationem, qua gratîs ſalui facti eſtis: propter nomen tuum Domine viuificabis me, non nobis Domine, non nobis, ſed nomini tuo da gloriam: propter nomen tuum Domine viuificabis me in tua iuſtitia, non in mea: non quia ego merui, ſed quia tu miſereris: nam etſi meum oſtenderem meritum, nihil abs te mererer, niſi ſupplicium, auulſiſti merita mea, inſeruiſti dona tua.* Lorde thou shalt quicken mee for thy names ſake: Marke diligentlye the commendacion of that grace whereby yee are freelye ſaued: Lorde for thy names ſake shalt thou quicken mee, not vnto vs Lorde not vnto vs, but vnto thy name geeue the glorye: Lorde for thy name ſake shalte thou quicken mee in thy ryghteouſneſſe, not in myne: not becauſe I haue deſerued it, but becauſe thou haſt mercye on mee: for if I shoulde shewe my meryte I should

*Idē in Pſal. 142.*

God for the glory of hys names ſake doth freely ſaue vs by his grace and mercy.

shoulde deserue nothyng of the punyshment, thou hast weeded oute my merytes, and haste ingraft thy free gyfte. And agayne, *Ipsa est perfectio hominis: inuenisse se non esse perfectum*. That is mans perfection, to knowe himselfe to bee vnperfect. And agayne, *Sicut nulla sint tam detestanda facinora, quæ possint gratiæ arcere donum, Ita nulla possint tam præclara opera existere, quibus hoc quod gratis tribuitur: per retributionis iudicium debeatur, vilesceret enim redemptio sanguinis Christi, nec misericordiæ Dei humanorum operum prærogatiua succumberet, si iustificatio qua fit per gratiam, meritis præcedentibus deberetur, vt non munus largientis, sed merces esset operantis*. Lyke as there is none so detestable outrages, as can restraine the free gyft of grace, so can there bee no woorkes so excellent, that this (whyche is freelye geeuen) shoulde bee dewe vnto them by actyon of debte: for then the redemptyon of Chryste shoulde in deede bee nothing woorth, neyther shoulde the worthynes of mans woorkes bee inferyor to the mercye of GOD, if the iustification whiche

*Idem de tempore sermone 49.*

*Ambro. de vocatio. gent. libro .1. cap. 5.*

whiche is geuen of grace, shoulde bee a debt dewe vnto merites, so it shoulde not bee the larges of the geeuer, but the dewe hyer of a laborer. And agayne Augustine sayeth. *Nec quisquam dicat meritis suorum operum, aut meritis orationum suarum, vel meritis fidei suæ, traditam Dei gratiam, & putetur verum esse quod illi hæretici dicunt, gratiam Dei secundum merita nostra dari, quod omnium est falsissimum.* Let noe man say that for the merites of his workes, or for the merites of his prayers, or for the merites of his faith, the grace of God is deliuered vnto hym: And so that whiche those heretyckes saye bee counted true, namelye, that accordyng to our merites the grace of God is geeuen: then the whiche nothyng can bee more false. And agayne. *Gratias agamus Domino, & saluatori nostro qui nos nullis præcedentibus meritis vulneratos curauit.* Let vs geeue thankes vnto oure Lorde, and Sauyour whyche healed vs (beyng wounded) wythout any foregone merytes of oures. *Possunt quidem dicere remissionem peccatorum esse gratiam, quæ nullis*

*Ad valent. epist. 46*

*Idem lib. 2. homiliarum homilia. 14.*

Augustine calleth such heretikes, as ascribe grace to merite.

*Augusti. Sexto, epist.*

*lis præcedentibus meritis datur*. They may in deede affirme remiſſion of ſinnes, to be grace whiche is geuen to no foregone merytes. Agayne the ſame Auguſtine wryteth agaynſt the hereſie of extollyng mans merytes. *Aug. Valentino, et fratribus epiſt. 46* *Vnde ſupradictam Epiſtolam, ad Sextum Romanæ Eccleſiæ præſbyteron, contra nouos hæreticos Pelagianos noueritis eſſe conſcriptam, qui dicunt gratiam Dei, ſecundum merita dari, vt qui gloriatur non in Domino, ſed in ſeipſo glorietur, hoc eſt in homine non in Domino.* VVhereupon vnderſtād that the forenamed Epiſtle(to Sixtus an elder of the Churche of Rome,)is wrytten agaynſt the Pelagians the newe heretickes, whyche affirme the grace of GOD to bee geeuen accordyng to merytes: that hee that gloryeth, shoulde not glory in the Lorde but in hym ſelfe, that is in man, and not in the Lorde: Woulde not the ſame Auguſtine think you, if he now were lyuing attribute the ſame name of heretickes vnto the Papiſtes, whiche in this poynt affirme Pelagians hereſie? Yes aſſuredly, but heare him further. Thus wryteth hee in an other place. *Sed Pelagianis non immeritò ana-*

*anathema dicimus., qui tam sunt inimici gratiæ Dei (quæ venit per Iesum Christum Dominum nostrum) vt eam dicant non gratis, sed secundum merita nostra dari: ac si gratia non iam sit gratia.* Contra duas epist. pelagianorum. Lib. 1

Neyther do wee vnworthely accurse the Pelagians whyche bee such enemies vnto the grace of God (which commeth by Iesus Chryste oure Lorde) that they affirme the same not to bee frely geuen: but accordyng vnto our merytes: as thoughe grace were nowe no grace. And agayne. *Nulla ne ergo sunt merita iustorum? sunt planè, quia iusti sunt: sed vt iusti fierent merita non fecerunt: iusti enim facti sunt sed sicut dicit Apostolus iustificati gratis per gratiam ipsius.* Idẽ ad Sextum Rom. præsi epist. 105.

Then are there no merytes of the ryghteous? yes in deede are there: because the doers be ryghteous, but that they shoulde be made ryghteous, their merytes wrought not that, they in deede bee made ryghteous but (as the Apostle sayeth) they are iustyfied freely by hys grace. And agayne hée affirmeth. *Deum nullis meritis hominum gratiam suam dare.* Idem libro. 3. contra pelag. hipognast. cap. 37.

That GOD geeueth hys grace in respect of noe mans merytes. And agayne

*De compunctione cordis.*

Chriſoſtom ſaith thus. *Et ſi millies moriamur: & ſi omnes virtutes animæ expleamus: nihil dignum gerimus ad ea, quæ ipſi a deo percepimus.* Although we ſhould dye a thouſand tymes: and thoughe we ſhould accompliſh all the vertues of the mynde: yet doe we nothing worthy of thoſe things, whiche wee receaue of GOD. Agayne Bernard in his 53. Sermon: *Hoc totum hominis meritum, ſi totam ſpem ponat in eo, qui totum ſaluum fecit.* This is the whole merite of man: if hee put hys whole truſt in him, that hath ſaued the whole. Unto this place may be applyed all the authorities rehearſed in the 8. Chapter about the iuſtification of fayth.

Hauing now ſhewed what mans merite, or deſerte is: I think it now conuenient to proceede to the conſideration of thoſe authorities, which I put in the ſeconde ſorte: namely, ſuch places of Scripture, as eyther ſeeme wyth outward ſounde of wordes, to take iuſtification from fayth, or attribute the ſame to woorkes: through coulor, whereof ſome of the aduerſaries rea-

ſon

son thus. Paule (say they) hath nothing more strongly to proue iustification of fayth: then that the Scriptnre imputeth faith vnto Abraham, for righteousnes: wherefore if now we can shewe, that God also in the Scriptures imputeth righteousnes vnto workes: haue not we our iustification of fayth and workes, and not yours of faith onely? It is sayde of Phinees in the 106. Psal. that his acte was imputed to him for righteousnes: And likewise in Deutronomy of hym that deliuered his neighbors pledge, that it shal be righteousnes vnto him, before the Lord his God. And likewise S. James saith, was not Abraham our father iustified by workes? in offering his sonne Isaac vpon the auter? Whereupon they conclude, that as man is not iustified by workes: so is he not iustified by faith without workes: flatly agaynste S. Paule, who concludeth playnely, that man is iustified of fauour throngh fayth without workes where he telleth both the finall cause of that liberall gifte (namely, the prayse and glory of the grace, or fauor of God)

The reasoning of the aduersaries

Man is iustified thorow fayth wythout workes.

Cap.10. and also he telleth the reason why he so vehemently excludeth workes, namely, least any man shoulde boast: that is, through blinde presumption should challenge any part of ỹ glory of that worke, which God hath reserued to himselfe for his speciall triumph: Now if the aduersaries will needes vrge that the worde, righteousnes, or iustification, hath the same signification in these places by thē alleged, that it hath in Paule: Doe they not teare in sunder the spirite of truth, and set him at warre with himselfe: forasmuch as by ỹ rigor of wordes they be contrary. Paule sayth flatly, and affirmeth it by many discourses that faith without worke iustifieth: and that by workes no man liuing shall be iustifyed: but these authorities affirme the contrary, that these men by workes were iustifyed.

Rom.3.

Gal.2. By workes no man liuing shalbe iustified.

Now if they will needes affirme that both in Paul, and in these places which they alledge the worde righteousnes, or iustifycation hath one sense: is not this a doctrine that eyther must accuse Paule of ignorance of the sense of the auncient scrip-

criptures, or of error in his owne, and robbe God of his finall triumph, namely, of his glorie, and vtter spoylinge man of the assuraunce of Gods fauour in Christ: for if his assuraunce therof bee once ioyned with the condition of hys owne desert or workes: surely he falleth by and by into one of our Philitiens new found Agewes: A triple tertian quotidian: he can neuer know when he is without a fitte. Surely it were to hard for Peter Lumbard him selfe, with both his foundations of hope, to spy out a time to finde him selfe cleare from a fitte: if for one masse whyle, on the Sunday, his imagination coulde mocke him that he were creeping to godward: The true testimony of his conscience might assure him, that all the rest of the weeke after, he were galloping to the deuilward. The Lord hath blessed hys elect from such assuraunce. Wherefore let vs now reuerently with Paule haue respect vnto the finall ende of Gods woorke in this cause. Namely, to hym onely to yelde all the glorie, and to man assuraunce and vndoubted possession of Peter Lombard.

Cap. 10.

his fauour in Chriſt. And we ſhall eaſely ſee in theſe places no contrarietie, but moſt ſweete conſent. Let vs follow the rule of the auncient fathers in ſerching the truth of doubtfull ſentences. Thus ſayth Hillarius. *Intelligentia dictorum, ex cauſis eſt aſſumenda dicendi, quia non ſermoni res, ſed rei eſt ſermo ſubiectus.* The meaning of wordes is to be gathered by the cauſes of the ſpeaking, for the matter is not ſubiecte to the worde: but the worde to the matter. Agayne Ierome vppon the Epiſtile to the Galathians ſaith thus. *Nec putemus in verbis Scripturarum eſſe Euangelium, ſed in ſenſu: non in ſuperficie, ſed non medulla: non in ſermonum foliis, ſed in radice rationis.* Neither let vs thincke that the goſpel, conſiſteth in the wordes of the Scripture but in the meaning: not in the barck, but in the pith: not in the leaues of wordes but in the roote of the meanyng. Wherfore let vs (in folowing the Counſell of theſe auncient fathers) ſeeke ſuch meanynges, and ſenſe of theſe Scriptures as may expreſſe their conſent with the reſt of the Scriptures. And haue reſpect

*Hilla. lib. 4. de trinitate.*

*Hier. in epiſt. ad Gal. Cap. 1.*

The ſenſe of the ſcripture conſiſteth not in the wordes, but in the meaning of the ſame.

ſpect vnto the finall cauſe of Gods purpoſe. Namely (as I haue often ſaid) that vnto hys fauour, and grace for this ſo frée a benifite, all prayſe and glory may redoũde. That al workes wrought by man before iuſtification, be nothing els but the euill fruite of an euill tree, it is before euidently proued: And ſo vtterly vnable to abide the preſence of gods iuſtice. Wherby it folowth of neceſſitie, that the woorkes alleged (in theſe their authorities) were not there meant, for works going before iuſtification, as cauſes therof, but in dæde, for ſuch workes as folowyng the ſame, declared manefeſtly the righteouſneſſe which (to the doers of them) was of frée fauour through fayth imputed. For that the workes of a man (by fayth) already iuſtified, be in the ſight of God allowed for ryghteous, by not hauing ſinne imputed vnto them: it is not onely not denyed, but moſt conſtantly affirmed. For how can it be otherwiſe, but that God in beholdyng in them hys owne moſte glorious Image, wherewith throughe grace in reſpect of fayth they be clothed,

Workes follow iuſtification.

Ye muſte both acknowledge it, and delight therin. But that their ſpottes and blemiſhes are nowe couered wyth the rightcouſnes of Chriſte, this commeth not to them either by them ſelues, or in reſpect of them ſelues, but onely by grace or fauour through fayth: as is ſhewed before. For they beinge the workes of a man, already by fayth iuſtified and clothed in the righteouſnes of Chriſt: Therfore they (thereby clothed in the ſame rightcouſnes, hauing theyr ſpottes and blemiſhes through mercye therewith couered) are acknowledged for righteous. They are accepted for good fruite, becauſe they were brought forth by a good tree. So that fayth by apprehendyng of Chriſt, and his righteouſnes in the promiſe, through grace and fauour, attayneth mans iuſtificatiō: So the workes or fruites of the righteouſnes of ỹ ſame faith, do manyfeſtly declare and witnes, the doer of them to be righteous. That is, as fayth apprehēdeth righteouſnes in the frée promiſe for man: ſo the workes or fruites of that righteouſnes of fayth, doe declare and teſtifie

Fayth apprehendeth righteouſnes, and workes declare the apprehenſion.

testifie that hee is iustifyed. Wherefore, whersoeuer in the Scriptures man is sayd to be iustifyed by workes: the meaning is, that he is by workes declared and knowen to bee a righteous man. And not that the workes were the cause of his righteousnes. This being thus considered, ther appeareth betweene Paule, and the authorities by them alledged, no strife, but most sweete agreement. For as Paule telleth the meanes howe a man is iustifyed: so the other shew and declare howe man is openly knowne to bee righteous or iustifyed. Now marke gentle reader, how this doctrine tendeth fully to that end, whereunto Saint Paule directeth hys course: Namely, that the whole glorie may redound to GOD alone: and that man may haue a sure possession of Gods fauour in Christ.

Firste, in that by iustifycation of workes, this onely is to be vnderstand, that man by workes is declared to bee righteous: it concludeth (euen as in the aunswere to theyr former authorities) that all the world may acknowledge the per-

performaunce of Gods mercyful promise in Christ, towardes the elect. Who by their workes are euidently declared to bee righteous. And besides that it reserueth the whole glorye of that worke to GOD alone, forasmuch as workes doe onely declare, and witnes mans righteousnesse, and challenge to bee no cause of the same. Thus vnto God is his prerogatiue reserued vnblemished: Namely all the glorie.

Good workes declare vs to bee righteous.

Nowe touching man, in that they declare the certaine possession of the righteousnesse of fayth, they witnesse in him the estate of a moste quiete, and ioyfull conscience, and that hee is through faith, assured of the fauour of God in Christ. Nowe it is apparant, what righteousnes of the Scripture attributeth to faith, and what to workes. Namely, that by faith man apprehendeth Christ in the promise, by whome he is made righteous: and by workes or frutes of the righteousnes of faith, mā is declared and knowne to bee righteous: and hath his conscience therby reposed in the sure possession of Gods fa-

Fayth apprehendeth Christ, by whom we are made righteous.

uour

nour in Chriſt.

Thus hauyng ſhewed what iuſtification the Scriptures attribute vnto workes, I thincke it alſo conuenient to ſhew what fayth it is, which James diſableth to iuſtification. His wordes be theſe, what auayleth it my brethren though a man ſay he hath fayth, whē he hath no deedes? can faith ſaue him? Here euen at the firſt it is euident, that S. James in this place inueyeth not agaynſt faith in dede: but againſt ỹ bare name or title of fayth: in ſuch certayne licentious Iewes Chriſtened as (onely by the ſame) ſeemed to challenge iuſtification. For he ſayeth not, thoughe a man haue fayth without deedes: But he ſaith, though a man ſay he hath faith. Whereby it is euident that hee onely enueyeth agaynſt the name, or title of faith, which by them was applyed vnto them ſelues vnworthely, and therefore in vayne. And doubting that ſome men myght applye hys wordes agaynſt fayth in déede, hee maketh hys entrye warely, not againſt fayth, but agynſte a vayne name, or title of faith

The meaning of S. James wordes.

Note here the maner of speaking of S. James.

fayth: in saying: Thoughe a man saye hee hath fayth, and not thoughe a man haue fayth: whiche he might think sufficyent warnyng to all men that hée ment not to inueigh agaynst true fayth, and therefore hée goeth forward labouryng agaynst that their vayne opinion, vnder the same name or title which they attributed vnto it, callyng it fayth as they dyd: thynkyng that (his former warnyng) in the begynnyng (in saying, thoughe a man sayeth hee hath fayth) and not, though he haue fayth in dede, had béene a suffycient warnyng, that he ment not true fayth, but onely a vaine opinion, termed of them by the name of fayth: and that now hée myght at hys owne libertie (wythout suspicion of enueyghing against true fayth) beat down that wycked opinion vnder the same name or title by whyche they termed it: namely vnder the name of fayth, and thereupon hée addeth: can fayth saue hym? meaning onely such fayth as they make their challenge by, or as hée at his entrance enueighed against: that is the bare name or tytle of fayth, and that

thys

thys was hys meanyng, it is playne by that whyche followeth, in that he goeth about to open their errour as it were by comparison: in shewyng how farre, their vayne opinion (whiche they called fayth) dyffered from true fayth in déede, in saying: If a brother or sister be naked or destytute of dayly foode, and one of you saye vnto hym, depart in peace, warme your selues, and fill your bellies: notwythstandyng ye geeue not them those thynges whyche are needefull to the body: what helpeth it? euen so fayth if it haue no deedes, is dead in it selfe, as though hee had saide vnto them. Brethren what do you thynk of fayth? do ye thynke that onely the bare name, or title thereof, is sufficient to iustification? or doe ye thynke that true fayth can see the necessitie of their néedy brother or sister vnrelieued? no, no, deceaue not your selues: for loue, charity, and all good workes, can no more be absent from fayth in déede, then heate from fire: and that faith which lacketh those fruites, is no more fayth, then a dead man is a man: but is in déede dead and

Fayth without workes is a dead fayth.

True fayth cannot be without good fruites.

no

no fayth at all, but onely a bare name, or title of faith, with the vaine cloke wherof, ye beguyle your selues. Do ye thinke thys vayne braggyng of fayth amongest your selues can iustifie you? or doe ye thinke that because ye beléeue God is, that ye therfore shal be saued? nay brethren be not so vainely caryed away, yt that might serue the tourne, the deuils woulde be saued aswell as you, for they haue that fayth common with you: for they both beléeue that God is, and tremble at him. But shall I by example paint vnto you your vanitie, whereby you may sée that your bragging title of faith, which hath no fruites, nor workes to witnes ỹ same, is but dead, and no faith in deede? Then compare it with the true fayth, which in oure father Abraham was manifest, whom the apparaunt fruites, or workes of ryghteousnesse thereof, euidently declared, to bée a righteous man. Hys fayth lay not lurkyng in him in idle name, without fruite or workes: no, no, his fayth had lyfe, which by the fruite was made manifest, in offeryng hys sonne Isaac, beyng certayne,

Abrahams fayth had fruites.

that

that the death, or ſacrifice of hys ſonne, could nothing at all hinder the promyſe of God: but that notwithſtanding God both coulde, & woulde performe his promiſe and worde. Thus was hys faythe witneſſed by hys workes. And the perfectnes thereof made apparant, ſo that the truth of the Scripture (which ſayde: Abraham beleeued God, and that was imputed to hym for ryghteouſneſſe) was by hys workes made ſo euydent: that hée was indued wyth the name of ryghteous, and was called the frend of God. Whereby it is euydent vnto you, that by déedes, as the fruites of the righteouſneſſe of his faith, his righteouſneſſe was declared: and hée knowen for a ryghteous man: and not by the idle name of fayth onelye, without workes, which (as I ſayde before) is dead, and no faythe at all. And likewyſe Rahab the harlotte (in lodginge the meſſengers of Gods people) was declared to bée ryghteous. Wherefore to conclude, laye away your vayne bragges of your idle, and bare name of fayth: for as the bodye that wanteth ſpirite is dead: ſo aſſured-

ly thys whiche you terme fayth, hauyng no wo?kes to witnes the same vnto you is dead, and no fayth at all, but a vaine o? lyght opinion. Thus to hym (that with a single eye, consydereth both the end of S. James hys purpose, and also thoroughly the o?der of hys wo?des) it appeareth playnly, that hée enucigheth not against fayth, in dæde: but against a lose, and licentious opinion, which those Iewes vnto whom he writte, had coue?red vnder the name, o? title of fayth.

S. James enucigheth not agaynst a true fayth but against a fayned & falle fayth

Now touching their argument grou?ded vpon the. xix. of Mathew: VVhere a certayne ruler came to Christ, and asked of him, what good thyng hee shoulde doe, that hee might haue eternall lyfe. Christ aunswered, if thou wilt enter into lyfe, keepe my commaundementes:

Math. 19

here say they, it appeareth, that kæping of the commaundements (whiche is but wo?kes) do iustifie. That the kæping of the commaundementes is able to iustify him, that were able to obserue thē, it was neuer doubted of. Fo? Moyses witnesseth, that he that doth them, shall liue thereby; but that no man hath po?wer to

The keping of the commaundementes of God were hable to iustify vs, if we were hable to obserue them Leuit. 18

wer to kéepe thē, it is euidently proued already, neyther by nature, as now it is corrupt, nor by grace, in the .iiij. and .ix. chapters. Wherefore (gentle reader) marke the circumstaunce: first who asketh the question. A ruler or Lawier, who dreamed of nothyng, but the outward obseruaunce of the lawe. Secondly, what is the question: namely, What good thing hée might doe, to haue euerlasting lyfe? Marke, that this hys whole question was not otherwise to learne the waye to euerlastyng life, then by déedes or workes: in asking what thing he should do. Wherefore what directer aunswer could be geuē, then that which Christ vsed, séeing the question was onely of workes? namely, kéepe the commaundementes: séeing no other works could serue that turne. But peraduenture some of them will say, If Christ had not knowne him able to kéepe the commaundementes, hée surely woulde haue taught him the way possyble to him. Surely these be tender hartes, that will teach the holy ghost to bée pitifull: but Christ him selfe sayde, he came not

No man hath nor can keepe the lawes as God requireth them to be kept

A question moued by a lawyer vnto Christ.

Christes aunswer to the lawiers question

to call the righteous, but ſinners to re-
pentaunce, that is, hée came not to call
Luk.5. ſuche fellowes as woulde iuſtifie them-
ſelues: but ſuch as would humble them-
ſelues to hys iuſtyfication. Wherefore
Chriſt (ſeing the filthy pride of his heart)
euen in the due aunſwer of hys queſty-
on, offered hym the glaſſe of the Lawe,
(whereof he bragged in hys heart) to ſée
his owne filthineſſe therein: that by the
ſight thereof, he might haue trained him
to haue framed a more humble queſti-
on, concerning the waye to heauen. But
what aunſwer maketh he? goeth he not
on in the iuſtification of himſelfe, in ſay-
ing? Al this haue I kept from my youth
vpward: what lack I yet? Then Chryſte
to open to his eyes the packe of hys cor-
ruption, applieth to his verie heart a cor-
ſiue, to teache him that the law is ſpiry-
tual, and challengeth the entire obediẽce
of the heart. If thou wilt be perfect (ſay-
This is a hard ſpeeche to the louers of the worlde. eth he) ſell that thou haſt, and geue it to
the poore, & thou ſhalt haue treaſure in
heauen, and come and follow me: which
when hee hearde, hee went hys waye
mourning, becauſe hee had great poſ-
ſeſſions

ſeſſions. So that it appereth by ỹ whole courſe of the action, that Chriſt enabled him not to the ſatiſfying of the lawe: but contrariwiſe (by example of hys owne wickednes compared with the lawe) he ſought to teache him, beyng a teacher of others, how farre he him ſelfe was ſhort from the vnderſtandyng of the Lawe, in ſuppoſing it to conſiſt onely in outwarde action. And to conclude, Chriſt offered the law to this proude ruler, to no other ende, then before generally it was gæuen to all the Iewes, namely to ſæ hys owne filthineſſe, thereby to be driuen to ſeeke relicfe in Chriſte: and it was alſo the very direct aunſwer to hys queſtyon. Other of the aduerſaryes cauyll thus: In dæd (ſay they) there bee two iuſtifications, the one in regeneration or baptiſme, and that is freelye beſtowed vpon vs, neyther is it needefull that any good workes ſhoulde goe before this iuſtification. But nowe fallinge after thys regeneratiõ, it is nædefull (ſay they) that (to the iuſtification of vs agayne) ſatyſfaction by good workes muſt bee made. The error and impietie of this doctryne

An other argument of the Papiſtes.

is not onely manifeſt (by that whiche is ſayd before) where it is proued that no workes, but onely the workes of the iuſtified by fayth, can appeare in the preſence of God: but alſo for that it fayneth Chriſt in reſpect of diuers tymes, to bee a mediator of diuers power, or abilitie. For they confeſſe him ſufficyent, to reſtore man vnto Gods fauour, and to iuſtifie him that is not yet conuerted: but to reſtore him that after regeneration, by filthineſſe is fallen from God, they make his power to weake: and that portion of power whiche in this caſe they take from Chriſt, they attribute the ſame vnto that man, which (of all other) may ſeeme moſt hatefull vnto God, namely, vnto him that by cruell ingratitude, and wycked contempte, is fallen from the grace beſtowed vpon hym: preferring his condicion before the condycion of them, that neuer were conuerted, in geuing him power to worke his owne iuſtification: which they playnly confeſſe the other to want: and yet is the condicion of the other (in reaſon) to bee preferred before theirs, who by their

The Papiſtes accompte Chriſt to be very weake, that beyng able to iuſtifie a man before he was conuerted, were not alſo able to reſtore him if he fall after he was regenerate.

**theyr cruell ingratitude, deserue iustly the most abhorfull estate: as the holy ghost beareth witnesse:** For it is not possible (saith he) that they which were once lightened, & haue tasted of the heauenly gift, and were become partakers of the holy ghoste, and haue tasted of the good worde of God, & of the power of the worlde to come (if they fall away) shold be againe renued vnto repentance, forasmuch as they haue) as concerning thē selues (crucified the Son of God a fresh, making a mocke of him: **And againe.** If we sinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull loking for iudgemēt, & violent fire, which shall deuour the aduersaries. **And againe, Christ himselfe saieth,** The seruaunt that knoweth his masters will, and doth it not, shall be beaten with many stripes. **This is the horrible estate of them, that are fallen frō Christ. And yet are the aduersaries nothing ashamed, to robbe Christ of a peece of his power, or honor or his of-**

Heb. 6.

Heb. 10

Luk. 12.

fice, to painte vp thys their Iſops crowe withall: making the power of hys office or mediation in reſpecte of diuers times, and ſubiectes greater, or leſſer. But wel hath the holy ghoſt in the firſt Epiſtle of S. Iohn, mette wyth thys wranglyng ſhift thus, My lytle chyldren (ſayth hee) theſe thinges I write vnto you, that yee ſinne not: but if we do ſinne, wee haue an aduocate with the father, euen Ieſus Chriſte the ryghteous. And hee it is, that obtayneth grace for our ſinnes. By which words it playnely appeareth, that when we fal after regeneration, or baptiſme, Chriſt is our iuſtification, euen as he was at the firſt, and not our owne workes: ſo that our fyrſt iuſtification in regeneratyon, and our latter with repentaunce, come both by one meanes: namely by the free gyft of God through faythe in Chriſte. Howbeit in deede thys dyſtinction of theirs is more then wicked, for whoſoeuer is by regeneration once iuſtifyed, hée can neuer agayne be vniuſtifyed, for whomſoeuer God once loueth, hee loueth hym to the ende, for God is not mutable as man, neyther

1. Iho. 2

Chriſt is our iuſtification, both before Baptiſme and after.

neyther can he deny himselfe. Another of the shiftes, which these busie hunters to robbe God of his honoure haue found out, is this: fayth (say they) doth iustifye: but fayth is a worke: therefore workes do iustifye. To whome wee aunswere, that faith in respect that it is our worke erpressed by our will, or vnderstanding, iustifyeth not: because it is feeble and weake, for no man beleeueth so assuredly as hee is bounde: nor doth so earnestly assent vnto the truth of Gods promises as he ought to do. Wherefore, whersoeuer fayth is sayde to iustifye: fayth is there taken for the obiecte of faythe: Namely, for Christ, and the mercye of God in the promise. And forasmuche as it is the instrument which taketh holde thereof: therefore is iustifycation imputed vnto it: According to Saynt Paules sayinge, Abraham beleeued God, and that was imputed vnto him for ryghteousnesse: so that fayth is sayde to iustify because it taketh holde of Chryst, in the promise who doth iustifye: and not in respect that fayth is a worke of ours. Wherefore examining thys argument

An other obiection.

The aunswere.

Rom. 4.

Fayth doth iustify, because it apprehendeth Christes iustification.

of the aduersaries: you shall see how finely at the first, they foist in a fallar, called of the logitians *fallacia accidentis*. That is, the deceipt of the accident. Inferring that in the conclusion, wherunto that worde (whereuppon it is inferred) did not stretch it selfe, in the second proposition, for where it is saydo faith is a worke, to be a worke of ours, is but an accident vnto faith, in respect of iustification: for iustification commeth not, because fayth is a worke of ours, but because the mercie of God, doth in the promise frely geue it, to al beleuers: So that faith in the first proposition is referred, and hath relation, vnto the obiect of faith: namely, Christ, and the mercy of God, in the promise. And in the second proposition, fayth is there otherwise taken, namely, as it is a worke of ours. Wherefore, fayth not beeing one in bothe propositions, the conclusion is falsely inferred. Or more briefely, it is aunswered thus: Faith in the firste proposition is a relatiue, in the predicament of relation, as in the 8. chapter is declared, and in the seconde proposition: where it is consider-

red

red, as a worke it falleth in the predicament of qualitie: wherby the argument hauing fower termes, the conclusion must nædes bæ falſe. An other of the aduerſaries argumentes is thys, Saint Paule affirmeth that of fayth, hope, and loue, loue is the greateſt, or moſt excellent: and in that the fulfillyng of the lawe conſiſteth: and therefore iuſtification is rather to be imputed to the more excellent: then to the inferior. That loue is moſt excellent of the three, it is euydent: for fayth and hope haue only continuaunce, vntill the thinges that bæ belæued, and hoped for, bæ fully in mannes poſſeſſyon. At whyche tyme they both ſhall ende: but loue doth continue and floriſhe through all eternity, and that it is the fulfilling of the law, is in the. 4. chapter euydent. For who ſo loued God, and his neighbour, ſo muche as he ought to doe, ſhoulde ſurely fulfill the lawe. But now touching their argument, that becauſe it is more excellēt, therfore it muſt iuſtify: that is more then childiſhe. The eare is a farre more excellent inſtrument, or organ of the bo-

1. Cor. 13.

Fayth, hope, and loue.

Obiection

Aunſwere.

Loue fulfilleth the law.

dy

dye, then is eyther the hand or mouth, for thereby we receaue the glad promyses of God, touchyng our whole felycytie: Shoulde wee therefore inferre, because the eare is the more excellent Organ or instrument, that therefore we shoulde receaue oure meate wyth oure eares, and not rather with the hand and mouth: whiche though they be meaner, yet are they instrumentes appoynted to that vse: And so fayth, though it bee the meaner, yet is it the instrumēt appointed to that vse. An other of the aduersaries shifts is this, workes (say they) iustified not in respect ỳ they be our workes: but in respect that they be the workes of God in vs. Here is the shew of a godlye substaunce, but launch it a litle, and you shall finde it nothing else but an emptye bladder, puffed with wind onlye. Marke whose be the workes whiche here they alledge, are they not the workes of God in vs? Doe they not imagine God to worke in vs: but (as hath bene before euidently shewed) God worketh vnto saluation in none, but in those that bée hys children, that is to say, iustified, for they

Fayth is the instrument, wherby we receaue our iustification by Christ.

An other obiection

Answere.

they that are led by the ſpirite of God they are the children of God, that is, iuſtified. Why if they be his children alreadye, the queſtyon is ended, for thoſe workes that come after they be his children, can not be the purchaſer of that eſtate, whereof the doer was poſſeſſed before they were wrought: wherefore thoſe workes doe not iuſtifie him that was iuſtified before euer hee wrought them: for he was the childe of God before he wrought them, for they confeſſe God to dwell in hym, and worke in hym: but God dwelleth, and worketh in none vnto ſaluation but in hys children: that is, in the iuſtifyed (as it is ſayde before). Wherefore gentle reader, that thou mayeſt bee hable to vnfolde, all the ſubtyll ſhyftes of the deceytfull aduerſaryes intricate ſnares of thys kynde, kæpe thys for a generall, and ſure rule, whiche can neuer fayle thee. Marke diligently whether in that worke wherby they wil haue iuſtification obtayned, they auouche God to be anye worker or no. If they auouche hym to be no worker, then by the. 4. and 5. chapt.

Our iuſtification is done by Chriſt, before our workes

God worketh to ſaluation only in his children, that is in the iuſtified.

5. chapters thou euidently ſéeſt, that the wo3k is abhominable vnto him. If they auouch him to bée a wo3ker (as in thys argument) which I am ſure they muſt néedes do: thẽ ſay vnto them, ſéeing God wo3keth in them to ſaluation, they are be fo3e hand the childz̃ of God, that is, iuſtified alreadỹ: fo3 the Scripture affirmeth, that they that are led by the ſpirite of God, are the children of God: but none bée hys childzen tyll they be iuſtified, and therefo3e theſe wo3kes whiche they auouch, are the wo3kes of ſuch as be alredy iuſtified: which is not in queſtion, fo3 thoſe wo3kes can bée no helpe to obtayne hym that eſtate whereof hée was poſſeſſed, befo3e they were wo3ought: and wythout the poſſeſſyon whereof, they coulde neuer haue bẽne wo3ought. Wherefo3e if they will haue wo3kes to iuſtifie they muſt alledge ſuch wo3kes as God is no wo3ker in: fo3 God wo3keth in none vnto ſaluatyon but in ſuch as be alreadỹ iuſtified: fo3 whoſoeuer is led by the ſpirite of God, he is alreadỹ iuſtified, fo3 he is the childe of God (as I ſayd befo3e.)

God by his owne wo3king and not be ours, maketh vs his childzen

All good wo3kes are wo3ought by God, in them that are iuſtified by fayth

Nowe touchyng theſe Scriptures

whiche

whiche I put in the laſt ſort, namelye, where the righteous challēge and craue of god, the reward of their innocencye, and righteouſneſſe: and as it were offer the ſame to be examined before hys iuſtice: of whiche examples there be principally in the Pſalmes: whereof I will rehearſe one or two. Firſt Dauyd in the. 7. Pſalme: Iudge me O Lord accordyng to my innocency, and according to the cleanenes of my handes, in thy ſight. And agayne in the. 18. Pſalme:: God hath rewarded mee accordyng to my innocency, and according to the cleaneneſſe of my handes hath he recompenced mee, for I obſerued the commaundements of the Lord, and was not wicked againſt my God, but I had al his lawes before me: neither caſt I his commaundements from me: I was pure before him, & abſtained mine owne wickednes: therefore God hath rewarded me according to my innocēcy, and according to the cleanenes of my handes in hys ſight. Who ſo conſidereth in the Scriptures the cauſe, and the manner of the exclamatyon of the righteous

Pſal. 7.

Pſal. 18

The righteous being vnder the merciles perſecution lament and crye.

righteous in theire lamētable calamitie, vnder the cruell, vniuſte, and merciles perſecutions, and afflictions of the wicked & tyrannous oppreſſors, ſhall forthwith ſee ỳ ſolution of theſe arguments, namely, that the righteous therein iuſtifie not themſelues, neyther auouche their innocencie in reſpecte of the iuſtyce of God, but in reſpecte of the falſe, vniuſte, and tyrannous wickedneſſe of the oppreſſor: in reſpecte of theire moſt horryble iniurye and crueltye, they maye wel auouch their righteouſneſſe and innocencye: and therefore they flye for ſuccour vnto the iuſtice of God, who knoweth howe giltleſſe they are touchyng the falſe accuſation of theire bloud thirſtye enemyes, requirynge of God in that cauſe to be defended frō their enemies, euen as he, who knoweth theire conſcyence, could teſtify that they had not committed thoſe euils, for the whiche theire enemyes moſt cruelly purſued them, as here in the. 7. Pſal. Dauid (being falſely accuſed by Chus, one of Saules kynſmen) challengeth the iuſtice of God, for the defence of hys innocencye in that

The righteous cry out, that they are no ſuch offendours as the wicked report them to be.

caſe,

case toward Saul, desiring of God hys deliuerance according as he knew hym giltlesse toward Saul, seing hys conscience could accuse him of no conspiracie, or treason towardes hym. In thys sort do the righteous (somtymes) in ỹ scriptures offer the innocẽcy of their causes, before the iudgement seate of God: not alledging innocency in respect of Gods iustice: but in respecte of the false and wicked vntruthes, wherwith theyr enemyes charged them. Wherefore in the 18. Psalme Dauid being by the mercy of God setled in the seate of hys kyngdome, geueth thankes vnto God, for ỹ (euen according to the innocency of his hart, & cleanenes of hys hands towards Saul) he had rewarded hym in deliuering hym, from the dãger of so mighty, and cruell an enemye, reioysing in that he hauyng the lawe of God before hys eyes, had withholden his hart, & handes from committing wickednes agaynst hys annointed Lord and king. For such was hys innocency and righteousnes in respect of Saules wickednes, that he could nothing accuse hym self towardes

The righteous offer the innocency of their causes to the iudgement seat of god.

Dauid reioyceth that he held hys hand, and hart from committing of wickednes against Saul.

Saule. For in makyng hys mone to Jonathas Saules sonne, thus he auoucheth hys innocencye: What haue I done, sayth he? wherein am I faultie? what is the sinne that I haue committed agaynst thy father, that he seketh my life? And anone after he sayth vnto hym: If there be in me any trespasse, thē slay me thy selfe. Hereby ye may see, the innocency, and righteousnes which Dauid auoucheth in hymselfe was in respecte of Saules wicked and vniust crueltie: and not in respecte of the iustice of God. For where soeuer he handleth the cause betwene ỹ iustice of God and hym selfe, there he singeth another songe. Then cryeth he: Be mercifull vnto me O Lord, be mercifull vnto me, accordyng to thy great mercyes: and according to the multitude of thy mercies doe away mine offences. Then cryeth he: Lorde reproue me not in thine anger, neither chastise me in thy heauie displeasure. If thou Lord wilt watch what is done amisse, Lorde who shall be able to abide it. Lord clense me from my secrete

1. Sam. 20.

The innocēcy of Dauid in respect of Saules crueltie.

Psal. 51.

Psal. 38. 130.

Psal. 19.

crete ſinnes, and ſuch lyke. Then neither talketh he of hys owne innocencye or righteouſnes: he boaſteth then of no righteouſnes: but of mercy: Bleſſed are they, ſayth he, whoſe wickednes are forgeuen, and whoſe ſinnes are couered. Bleſſed is the man to whom the Lord imputeth no ſinne. Here is all the righteouſnes he knoweth of hymſelfe when he hath to deale with the iuſtice of God. Thus hauing briefly ſhewed by a fewe examples, the true aunſweres of the principall obiections of the enemye, of iuſtification of fayth: and the ſweete agreement thereby of the Scriptures, in geuing to God ỹ whole honour of mans ſaluation: and vnto man a ſure poſſeſſion of Gods fauour in Chriſt: I will now ſhewe why iuſtification is imputed to fayth, and not to workes, and ſo make an end. Pſal. 32.

God muſt haue the whole hor of mãs ſaluation.

Iuſtificatiõ why it is imputed to fayth, and not to workes.

Touching thys queſtion there appeare two iuſte cauſes thereof: firſt for that fayth is the onely meane betwene mã, and the promiſe: and that which apprehendeth righteouſnes: and workes are nothyng els, but as it were an effect

or fruit of the righteousnes of the same fayth. Therfore iustification is to be imputed to that which apprehended the righteousnes, and not to the fruit thereof. Secondly and principally, that forasmuch as the end of all Gods workes is to purchase to hym selfe (as of right is due) all prayse, honour, and glory in the performance of his promise (as hath often bene sayd) as the greatest prerogatiue he challengeth frō his creatures. Therfore it is of necessitie, that no part of mans iustification should be imputed to workes, as vnto any part of the cause thereof. For that ambitious mā, should haue no colour of title to any proportional part of the glory of ẏ worke: that no flesh might boast in hys presence. And thys is the cause which Paule him selfe sheweth to the Ephesians concerning the same: For by grace, sayth he, ye
Eph. 2. are saued through fayth and not of your selues: it is the gift of God, and not of workes, lest any man shoulde boast him, that all the glory might redounde to God alone: who as he saueth vs for hys owne sake, so by him selfe onely,

onely, hath he begonne, continued, and ended the whole worke, concerning our saluation. To whom through Iesus Christ our only and omnisufficient Sauiour, be therfore all glory, honour, and maiestie, kingdome, power, and dominion, through all eternitie, Amen.

## ¶ A Correlary.

It is hereby manifest, that forasmuch as the onely ende of God workes, is to shew mans obedience to God, that God thereby may be glorified: and to witnes, and declare the possession of that true fayth, whereby onely righteousnes is proper to the elect of God: that by them mã may yelde a full testimony of his calling and election, through Christ, into the fauour or loue of God. Forasmuch I say, as thys is the onely ende of good workes, therefore he that eyther teacheth or doth any worke (hauing apparance of holines) to any other end, thẽ this, namely, in hope of any reward for the worthines thereof: that worke (what shew soeuer it hath of godlines) is it, is

No worke may be don vpon hope of reward.

is wicked, and detestable in the sight of God, in that it offereth a filthy price for that, by the free gift whereof, God seeketh honour. That the price offered is filthy, it is hereby apparant: in that all workes not being of fayth, are sinne. And all the workes of fayth proceede from the entyre obedience of the minde vnto God: but what obedience is thys to challenge that from God, by desert, which no Workes, no not the very workes of the faythfull are able to make iust title vnto: as is proued in ỹ 9. chapter wherby it appeareth to be the presumptuous worke of corrupt, and ambitious man: encroching vpon Gods prerogatiue, namely, vpon hys honor, to challenge that by desert, which no worke is able to counteruaile: seing it is proued, no worke can satisfie the iustice of God. And let no man maruell that workes can be wicked, hauing ap-
1. Cor. 11. parance of holines: for the Scripture testifieth, that the deuil cā transforme him selfe into an Angell of light: that is, into ỹ pure Image of holines: therefore there is no doubt, but he is able to

cloth

cloth hys workes with the same liuery. And to conclude: All workes done to any other end (then is afore sayd) are of the same stampe, how holy soeuer they appeare in outward shew: for it is not the acte, but the purpose of the doer, which God considereth. God will haue obedience, & not fayned holines. Wherunto wel agreeth this saying of S. Augustine: *Videtis quia non quid faciat homo, considerandum est: sed quo animo faciat. In eodem facto inuenimus Deum patrem, in quo inuenimus Iudam: patrem benedicimus, Iudam detestamur: benedicimus charitatem, detestamur iniquitatẽ. Quantum enim præstitum est generi humano de tradito Christo? nunquid non cogitauit Iudas vt traderet? Deus cogitauit salutem nostram qua redempti sumus: Iudas cogitauit precium, quo vendidit Dominum, filius ipse cogitauit precium, quod dedit pro nobis: Iudas cogitauit precium quod accepit, vt venderet: diuersa ergo intentio, diuersa facta fecit. Cum sit vna res, ex diuersis eam intentionibus si metiamur: vnũ amandum, alterum damnandum, vnum glorificandum, alterum detestandum inue-*

*Augustin. in epist. 1. Iohannis tract.*

*nimus:* Ye ſee that we may not conſi der what a man doth: but with what minde, and will he doth it. For we finde God the father a worker in the ſame dede, in which we finde Iudas a worker: we bleſſe the father, we abhorre Iudas: we bleſſe the loue (in the father) we deteſte the wickednes (in Iudas.) For what knowledge is geuen vnto mankinde concerning the deliuery of Chriſt? Did not Iudas mean to betray him? but God ment our ſaluation, wherwith we be redemed: Iudas had reſpecte vnto the price for which he ſolde the Lorde: the ſon him ſelfe had reſpect vnto the price, which he gaue for vs: Iudas minded the price which he receaued for ſale of hym. Wherfore the diuerſitie of the intentes, maketh the workes contrary. If we meaſure one ſelfe thing, by the diuers intentes of the doers: we ſhall finde the one to be imbraced: the other to be condemned, the one to be extolled, the other to be deteſted. And agayne Chryſoſtome: *Etenim quod ſit iuxta Dei voluntatem,*

*Aduerſus Iudæos oratione.*

*tatem, quamuis videatur improbum esse, tamen omnino Deo gratũ est, & acceptum: contrà, quod fit præter Dei voluntatem, ac secus quàm ille vult fieri, quanquã existimatur acceptum Deo, tamẽ est omnium pessimum, & iniquissimum:* Of a truth that which is done according to the will of God: although it seeme to be wicked, yet is it altogether pleasaunt & acceptable to God. Contrarywyse what soeuer is done besides the will of God, and otherwise then he will haue it done: though it be esteemed as a thing acceptable to God, yet it is of all other the worste, and most wicked. And that thou mayest vnderstand this to be true, read the 3. of Kinges the 19. chapter, concerning Achab that took a certaine King of the Assirians, and Phinées was for mans slaughter honoured with Priesthode.

(.*.)

# The Table, wherein note these two letters, a. b. a. signifieth the first side of the leafe, and b. the second.

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*FINIS.*

## Faultes escaped in Printinge.

| *Fol.* | | *Lin.* | |
|---|---|---|---|
| 3. | a | 14. | wryeth, read, wryteth. |
| 5. | a | 17. | the, read, that. |
| 9. | b | | in the margine, *Luchirid.* read, *Enchirid.* |
| 15. | b | 3. | perfection, read, imperfection. |
| 18. | b | 19. | thy, read, they. |
| 20. | a | 10. | diuine natnre, read, diuine nature. |
| 38. | a | 22. | *miserenitur*, read, *miserebitur.* |
| 53. | b | 2. | then, read, them. |
| 61. | a | | in the first note, vnformed, read, formed. in the second note, formed, read, vnformed. |
| 64. | a | 15. | ay, read, as. |
| 76. | b | 22. | *am*, read, *iam.* |
| 77. | b | 3. | *iniquitatdi*, read, *iniquitates.* |
| 81. | b | 8. | beway, read, bewray. |
| 97. | b | 1. | shewed, read, shewth. |
| 98. | b | | in the note, Jer. 1. read, Jere. 2. |
| 100. | a | 12. | *iustitia*, read, *iustitiæ.* |
| 103. | b | 1. | *inferretur*, read, *inferreretur.* |
| 104. | b | 1. | of the punishemẽt, read, of thee but punishment. |
| 106. | a | | in the note, *præsi.* read, *præsbi.* |
| 107. | a | 8. | sayth, read, fayth. |
| *Ibidem* | *b* | 16. | *non medulla*, read, *in medulla.* |
| 110. | b | 19. | put out, of. |
| 113. | b | 19. | my commaund, read, the commaunde. |